RAMZANIYAAT

{[Ramazan ke Ahkam O Masail per Mushtamil ye Doosri kitab hai]}

TEHREER

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Ramadan

1. Ramazaan Ki Aamad Ki Khushkhabri Dena.

Social Media Par Bade Paimane Par Yah Khabar Aam Ki Ja Rahi He Aur Use Ramazaanul Mubarak Ka Mubarak Message Samjh Kar Awaam Bhi Barhe Paimane Par Share Ki Ja Rahi He Woh Message Is Tarah Se He.

((MUBARAK HO MAY KI FALA TAARIKH KO RAMAZAANUL MUBARAK KA MAHINA SHURU HONE WALA HE.

Hazrat Muhammad Sallallaahu Alyhi Wasallam Ne Irshaad Farmaya: Jis Ne Sab Se Pehle Kisi Ko Ramazan Ki Mubarak Di Us Par Jannat Waajib Ho Gai Ek Baar Darood E Paak Parh Kar Aage Share Kar De.))

Yah Msg Logo Me Is Qadr Share Kiya Gaya Ke Arbi Bolne Wale Bhi Is Se Mutassir Ho Gae Aur Arbi Zabaan Me Bhi Iska Mafhoom Bayaan Hone Laga Woh Is Tarah Se He.

من اخبر بخبر رمضان اولا حرام علیه نار جهنم.

Yani Jis Ne Sab Se Pehle Ramazan Ki Khabar Di Us Par Jahnnam Ki Aag Haraam Ho Gai.

Is Arabi Ibaarat Ko Logo Ne Hadees Rasool Sallallaahu Alyhi Wasallam Samjh Liya Jab Ke Kisi Ne Wahi Urdu Wali Baat Arbi Me Tarjumah Kar Diya Tha Ya Yah Bhi Mumkin Ho Ke Kisi Arbi Bolne Wale Ne Pehle Arbi Zabaan Me Is Baat Ko Garh Kar Phailaya Ho Aur Fir Use Urdu Hindi Aur Dusri Zabaano Me Tarjumah Kiya Gaya Ho. Baharkaif Itna To Tay He Ke Yah Msg Bahut Hi Gardish Me He Tabhi To Kai Zabaano Me Yah Baat Mashhoor Ho Gai.

Is Msg Ke Mutalliq Me Logo Ko Chand Bato Ki Khabar Dena Chahta Hu.

(1) Yah Msg Jhutha He Ise Kisi Bedeen Mulhid Ne Apni Taraf Se Ghad Liya He Aur Hamare Imaan Aur Aqeedah Ko Kharaab Karne Ke Liye Musalmano Ke Darmiyaan Share Kar Raha He. Yaad Rahe Jo Koi Nabi Kareem Sallallaahu Alyhi Wasallam Ki

Taraf Jhuthi Baat Ghadh Kar Mansoob Karta He Uska Thikana Jahnnam He Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

من كذب علي متعمدا فليتبوأ مقعده من النار).صحيح البخاري:١٢٩،صحيح مسلم:٩٣٣)

Tarjumah: Jo Shakhas Mujh Par Jhuth Bhandhe To Woh Apna Thikana Jahnnam Me Bana Le.

Aur Jo Bila Tehqeeq Koi Baat Aankh Bandh Kar Ke Share Karte Chale Jate Hai Woh Bhi Is Jhuthe Ke Jhuth Me Shamil Ho Jate Hai Nabi Kareem Sallallaahu Alyhi Wasallam Ka Bayaan He:

كفى بالمرء كذبا أن يحدث بكل سمع).مقدم صحيح مسلم)

Tarjumah: Kisi Insaan Ke Jhutha Aur Ek Rivayat Ke Mutaabiq Gunehgaar Hone Ke Liye Itna Hi Kaafi He Ke Har Suni Sunaai Baat(Bagair Tehqeeq Ke)Aage Bayaan Kar De.

Is Liye Musalmano Ko Social Media Par Aai Chizo Ke Pehle Tehqeeq Kar Leni Chaahiye Fir Uske Baad Faisla Karna Chaahe Ke Aaya Yah Khabar Sachchi He Ya Jhuthi? Tehqeeq Se Jo Baat Sachchi Saabit Ho Jaae Use Hi Share Kare Aur Jis Ke Mutalliq Aap Ko Maloom Nahi Ya Tehqeeq Se Jhutha Hona Saabit Ho Gaya To Use Hargiz Hargiz Kisi Ko Na Bheje.

(2) Deen Ke Mutalliq Khushkhabri Sunane Wala Sirf Aur Sirf Allah Ke Paigambar Hai Aur Paigambar Hi Kisi Ko Dara Sakte Hai.

Allah Ka Farmaan Hai.

يا أيها النبي انا ارسلناك شاهدا ومبشرا ونذيرا) .الأحزاب:٤٥)

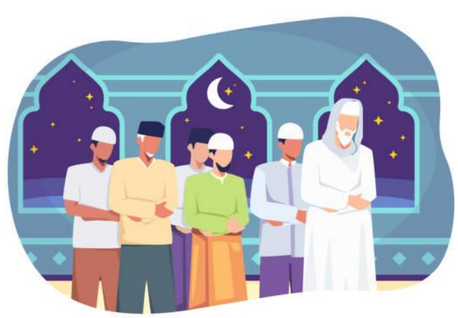
Tarjumah: Ay Nabi Ham Ne Aap Ko Gawaahi Dene Wala,Basharat Dene Wala Aur Darane Wala Bana Kar Bheja He.

Is Liye Kisi Ko Koi Haq Nahi Pohnchta Ke Woh Koi Baat Ghadh Kar Us Par Khushkhabri Sunaae. Bahut Sare Msg Me Likha Hota He Ke Yah Msg 20 Logo Ko Bhejo To Malamaal Ho Jaao Ge Aur Agar Nahi Bheja To Faqeer Ban Jaao Ge. Dusra Faqeer Ho Na Ho Jhutha Msg Ghadne Wala Neki Barbaad Kar Ke Khud Faqeer Aur

Fallaash Ho Gaya. Ayse Faqeero Ka Msg Bhej Bhej Aap Bhi Faqeer Na Bane Aur Aaj Se Yah Tay Kar Le Ke 20 Aadmi,30 Aadmi Ko Bhejne Wali Har Baat Jhuthi He.

(3) Jannat Aur Jahnnam Allah Ki Taraf Se He Nabi Kareem Sallallaahu Alyhi Wasallam Sirf Hame Khabar Dene Wale The Jo Bazariya Wahi Aap Ke Paas Aai Thi Ke Fala Jannati He,Fala Kaam Karne Par Jannat He Fala Kaam Karne Wala Jahnnam Raseed Hoga. Jab Nabi Kareem Sallallaahu Alyhi Wasallam Ko Yah Ikhtiyaar Nahi Tha To Jo Log Jhuthi Baat Ghadh Kar Jannat Ki Basharat Aur Jahnnam Ki Khabar Dete Hai Kitne Barhe Mujrim Hai? Aap Ayse Mujrimo Ki Jhuthi Khabre Published Kar Ke Uske Badtareen Jurm Me Shamuliyat Ikhtiyaar Na Kare.

(4) Aaj Kal Social Media Par Islaam Ki Galat Tarjumani Ki Ja Rahi He Tarah Tarah Se Islaam Aur Musalmano Ke Khilaaf Propaganda Kiye Ja Rahe Hai Qura'an Aur Hadees Ka Naam Le Kar Hame Dhoka Diya Ja Raha He Jhuthi Bato Ko Nabi Kareem Sallallaahu Alyhi Wasallam Ki Taraf Mansoob Kar Ke Phailaai Ja Rahi He Is Liye Hame Bahut Muhtaat Rehna He Aur Islaam Ke Khilaaf Ho Rahi Galat Tarjumaniyo Ka Sadde Baab Karna He. Ham Sadde Baab Karne Ke Bajaae Propaganda Ko Mazeed Hawa Dene Lag Jate Hai. Nabi Kareem Sallallaahu Alyhi Wasallam Ki Taraf Mansoob Koi Khabar Ya Islaam Aur Qura'an Hadees Se Mutalliq Koi Bhi Baat Bagair Tehqeeq Ke Aage Share Na Kare Aur Na Hi Aap Koi Aysi Baat Apni Taraf Se Likh Kar Phailaae Jis Ke Mutalliq Aap Ko Sahih Se Maloom Nahi Wahi Baat Likhe Jo Mutahaqqiq Taur Par Aap Ko Maloom He Aur Sath Me Mukammal Hawala Likhe Taki Dusro Ke Liye Is Baat Ki Tehqiq Karna Aasaan Rahe.



2. RAMAZAAN KA ISTIQBAAL KAISE KARE?

Ramazaanul Mubarak Ki Aamad Aamad He Har Taraf Mo'amin Ke Andar Is Ke Tai Izhaar E Masarrat He. Yah Woh Mubarak Mahinah He Jis Ka Intizaar Moamin Aadmi Saal Bhar Karta He Kuy Ke Yah

Neki,Barkat,Bakhshish, Inaayat,Taufeeq,Ibaadat,Zuhad Aur Taqwa, Muruwwat Aur Khaaksaari,Masaawaat, Sadaqah Aur Khairaat Aur Razaae Maula, Jannat Ki Basharat, Jahnnam Se Gulo Khulaasi Ka Mahina He Is Maah E Muqddas Me Mo'amin Ke Andar Fikr E Aakhirat Ke Zariya Rab Se Mulaaqaat Ki Khawaahish Bedaar Hoti He. SUBHANALLAAH Is Qadr Pakizah Aur Muhtaram Mahina. Yah Rab Ki Taraf Se Is Par Imaan Lane Walo Ke Liye Azeem Tohfah He. Ab Hamara Yah Farz Banta He Ke Is Maah E Azeemush Shaan Ka Kaise Istiqbaal Kare Air Kis Umdagi Se Is Mahina Ke Fuyuz Aur Barakaat Se Apne Daaman Ko Nekiyo Ke Moti Bhar Le?.

RAMAZAAN KA ISTIQBAAL KAISE KARE?

Apne Zahan Me Zara Taswwur Paida Kare Ke Jab Aap Ke Ghar Kisi A'la Mehmaan Ki Aamad Hoti He To Aap Kiya Karte Hai?Aap Ka Jawaab Hoga. Ham Bahut Sari Taiyyariya Karte Hai Ghar Ke Aangan Ko Khub Sajaate Hai,Khud Bhi Unke Liye Zeenat Ikjtiyaar Karte Hai Pure Ghar Me Khushi Ka Maahol Banta He,Bachcho Ke Lab Par Nagma,Face Par Khushi Ke Aasaar Hote Hai. Mehmaan Ki Khaatir Tawaazeh Ke Liye Anginat Pur Taklluf Samaan Taiyyar Kiye Jate Hai. Jab Ek Mehmaan Ke Liye Is Qadr Taiyyari To Mehmaano Me Sab Se A'la Aur Rab Ki Taraf Se Bheja Hua Mehmaan Ho To Us Ki Taiyyari Kitni Kis Qadr Pur Zaur Honi Chaahiye? Aaiye Us Taiyyari Se Mutalliq Aap Ke Liye Ek Mukhtasar Khaka Paish Karta Hu.

(1) AZMAT KA EHSAAS.

Ramzaan Ka Mahina Behad Azeem He,Uski Azmat Ka Ehsaas Aur Qadr O Manzilat Ka Lihaaz Aamad Ramazaan Se Pehle Hi Zahan Aur Dimaag Me Paiwast Kar Liya Jaae Taaki Jab Ramadan Me Daakhil Ho To Gaflat, Susti,Be-etinaai,Naqadri,

Nashukri,Ehsaan Faramoshi Aur Siyaam Aur Qiyaam Se Beragbati Ke Ausaaf E Razeela Na Paida Ho.

Yah Itni Azmat Aur Qadr Wala Mahina He Ke Uski Ek Raat Ka Naam Hi Qadr O Manzilat He.

١ .إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ.

٢ .وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ.

٣ .لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ.

٤.تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ.

٥.سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الفجر.

(SURAH AL QADR:1-5)

Tarjumah:- Beshak Ham Ne Qur'an Ko Laylatul Qadr Yani Baizzat Aur Khair Aur Barkat Wali Raat Me Naazil Kiya He. Aur Aap Ko Kiya Maloom Ke Laylatul Qadr Kiya He? Laylatul Qadr Hazaar Mahino Se Behtar He. Is Raat Me Farishte Aur Jibrail Roohul Ameen Apne Rab Ke Hukam Se Har Hukam Le Kar Utarte Hai Woh Raat Salaamti Wali Hoti He Fajr Tulu Hone Tak.

Aap Yah Na Samjhe Ke Ramazaan Ki Ek Raat Hi Qadr Ki Raat He Balke Uska Har Din Aur Har Raat Qadr O Manzilat Ka Haamil He.

(2) NE'MAT KA AHSAAS.

Ramazan Jaha Rab Ka Mehmaan He Wahi Uski Taraf Se Ek Azeem Ne'mat Bhi He. Aam Taur Se Insaan Ko Is Ne'mat Ehsaas Kam Hi Hota He Jo Haasil Ho Jati He Lekin Jo Nahi Mil Paati Uske Liye Tanha Rehta He Ek Dekhne Wale Ko Aankh Ki Ne'mat Ka Ehsaas Kam Hota He Is Liye Iska Istimaal Movie Watching Aur Buraai Ke Mushahide Me Karta He Agar Use Yah Ehsaas Ho Ke Yah Rab Ki Bahut Bari Ne'mat He Uski Qadr Karni Chaahiye To Kabhi Apni Aankh Se Buraai Ka Perception Na Kare Binaa Ki Banisbat Andhe Ko Aankh Ki Ne'mat Ka Ehsaas Ziyadah Hota He. Yah Farq Imaan Me Kami Ka Sabab He. Jis Ka Imaan Mazboot Hoga Woh Har Ne'mat Ki Qadr Kare Ga.

Imaan Ka Taqaza He Ke Ham Ramazan Jaise Muqaddas Mahine Ki Ne'mat Ka Ehsaas Kare Aur Us Ehsaas Ka Taqaza He Ke Is Ne'mat Par Rab Ki Shukar Guzaari Ho Jaisa Ke Allah Ka Farmaan He:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ).سورة ابراهيم:٧(

Tarjumah:- Aur Jab Tumhare Parwardigaar Ne Tumhe Aagaah Kar Diya Ke Agar Tum Shukar Guzaari Karo Ge To Beshak Me Tumhe Ziyadah Dunga Aur Agar Tum Nashukri Karo Ge To Yaqeenan Mera Azaab Bahut Sakhat He.

Allah Ka Farmaan He:

۞ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ.

جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ الْقَرَارُ.

(Surah Ibraahim:28-29)

Tarjumah:- Kiya Aap Ne Unki Taraf Nazar Nahi Dali Jinhone Allah Ki Ne'mat Ke Badle Nashukri Ki Aur Apni Qaum Ko Halaakat Ke Ghar Me La Utaara Yani Jahnnam Me Jis Me Yah Sab Jaaenge Jo Badtareen Thikana He.

Ne'mat Me Ramazaan Jaisa Mahina Naseeb Hone Ki Bhi Ne'mat He Aur Sahat Aur Tandurasti Is Par Mutazaad Hai. Un Ne'mato Ka Ehsaas Kuy Na Kare,Ke Un Ne'mato Ke Badle Hame Har Qisam Ki Neki Ki Taufeeq Milti He. Rozah,Namaaz, Sadqah Aur Khairaat,Dua Zikr,Anaabat E Ilallaah, Taubah,Tilaawat Magfirat, Rehmat Wagairah Un Ne'mato Ki Dain He.

3. ANAABAT E ILALLAAH.

Jab Ham Ne Apne Dil Me Mehmaan Ki Azmat Bahaal Kar Li,Us Azeem Ne'mat Ki Qadr O Manzilat Ka Bhi Ehsaas Kar Liya To Ab Hamara Yah Fariza Banta He Ke Duniya Se Rukh Morh Kar Allah Ki Taraf Lot Jaae. "Anaabat E Ilallaah" Ki Azmat Aur Ne'mat Ka Ehsaas Me Mazeed Quwwat Paida Karegi. Allah Ki Taraf Lotna Sirf Ramazan Ke Liye Nahi He Balke Mo'min Ki Zindagi Hamesha Allah Ke Hawaale Aur Uski Marzi Ke Hisaab Se Guzarni Chaahiye Yaha Sirf Bataur E Tazkirah Zikar Kiya Ja

Raha He Ke Kahi Aysa Na Ho Ke Bandah Rab Se Door Ho Kar Rozah Ke Naam Par Sirf Sirf Bhuk Aur Piyaas Bardashat Kare. Agar Aysa He To Roze Ka Koi Faidah Nahi Pehle Rab Ki Taraf Lote,Us Se Talluq Jode Aur Usko Raazi Kare Fir Hamari Sari Neki Qabool Hongi.

Inaabat E Ilallaah Se Meri Muraad Ham Rab Par Sahih Taur Se Imaan Laae,Imaan Billaah Ko Mazboot Kare,Ibaadat Ko Allah Ke Liye Khaalis Kare Rab Par Mukammal Bharosa Kare Allah Ko Sare Jaha Ka Haakim Maane,Khud Ko Uska Faqeer Aur Mohtaaj Jaane,Kisi Gareeb Aur Miskeen Ko Haqeer Ki Nazro Se Na Dekhe, Naadaro Ki Madad Kare Bimaari Aur Musibat Me Usi Ki Taraf Ruju Kare Yah Sari Baate Anaabat Ilallaah Me Daakhil Hai. Bahut Se Log Hai Jo Namaaz Bhi Parhte Hai,Rozah Bhi Rakhte Hai Lambe Lambe Qiyaam Bhi Karte Hai Magar Gairullah Ko Pukaarte Hai Allah Ko Chhor Kar Auro Ko Mushkil Kusha Samjhte Hai Bimaari Aur Musibat Me Mardo Se Madad Karte Hai. Un Logo Ka Rozah Kaise Qabool Hoga?Goya Ayse Aqeede Walo Ka Mukammal Ramazaan Aur Uski Nekiya Barbaad Ho Gai Allah Ka Farmaan LaRaib Hai.

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ.

Tarjumah: Yaqeenan Teri Taraf Bhi Aur Tujh Se Pehle(Ke Tamaam Nabiyo) Ki Taraf Bhi Wahi Ki Gai He Ke Agar Tu Ne Shirk Kiya To Bila Shuba Tera Amal Barbaad Ho Jaae Ga Aur Bilyaqeen To Ziyaakaaro Me Se Ho Jaae Ga.(Surah Az Zumar:65)

Isi Liye Is Baat Ko Achchi Tarah Zahan Nasheen Kar Le.

(4) PAISH QADMI.

Iske 2 Pehlu Hai.

(1)Munkar Se Bachna(2) Ma'ruf Ki Ragbat.

(1)MUNKAR SE BACHNA: Ramazaan Ke Istiqbaal Me Ek Aham Pehlu Yah Hai Ke Ham Pehle Apne Pichle Gunaaho Se Sachchi Taubah Kare Aur Aaindah Gunaah Na Karne Ka Pukhta Iradah Kar Le. Dekha Jata He Ke Log Ek Taraf Neki Karte Hai To Dusri Taraf Badi Karte Hai Isi Tarah Aamaal Ka Zakhirah Nahi Ban Pata Balke Badi Ke

Samndar Me Hamaari Nekiya Doob Jati He Waise Bhi Hamare Paas Neki Ki Kami He Woh Bhi Barbaad Ho Jaae To Neki Karne Ka Kiya Faidah? Is Liye Neki Ko Agar Bachana Chahte Hai Aur Ramazaanul Mubarak Ki Barkato,Rehmato, Ne'mato,Bakhshisho Aur Nekiyo Ko Bachana Chahte Hai To Badi Se Mukammal Bachna Parhe Ga.

Allah Ka Farmaan Hai.

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَّلَ مِنْكُمْ ۖ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ.

Tarjumah: Keh Dijye Ke Tum Khushi Ya Nakhushi Kisi Bhi Tarah Kharch Karo Qabool To Hargiz Na Kiya Jaae Ga Yaqeenan Tum Faasiq Log Ho.

Is Aayat Se Pata Chalta He Ke Allah Fisq Aur Fujoor Aur Napasndidgi Se Kharch Karne Ki Wajah Se Sadqah Qabool Nahi Karta. Aur Hadees Me He Sahaba Bayaan Karte Hai:

كنا مع بريدة في يوم ذى غنم :فقال بكروا بصلاة فإن النبي صلى الله عليه وسلم قال:من ترك صلاة العصر حبط عمله).صحيح البخاري :٥٩٤)

Tarjumah: Ke Ham Log Buraidah RA Ke Sath Kisi Gazwah Me Barish Wale Din The To Unhone Kaha Ke Namaaz E Asar Jaldi Parho,Is Liye Ke Nabi Kareem Sallallaahu Alyhi Wasallam Ne Farmaya He: Jo Shakhas Asar Ki Namaaz Chhor De To Uska(Nek)Amal Barbaad Ho Jata He.

Jo Aadmi Ibaadat Bhi Kare Aur Gunaah Bhi Kare To Usme Koi Shak Nahi Ke Uska Nek Amal Mardood He.

إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ.

Tarjumah:- Usme Koi Shak Nahi Ke Namaaz Behayaai Aur Buraaiy Ke Kaam Se Rokti He To Jo Namaaz Ya Rozah Behayaai Se Na Roke Woh Allah Ke Yaha Qaabil E Radd Hai.

(2) MA'ROOF KI RAGBAT.

Ramazan Bhalaai Kamaane Ke Waste He,Allah Moamino Ko Alag Tariqe Se Is Mahina Me Bhalaai Se Nawazta He Hame Un Bhalaaiyo Ke Husool Ki Khaatir

Ramazaan Se Pehle Hi Kamarbasta Ho Jana Chaahiye Aur Mauqa E Hasanaat Se Mustafeed Hone Ke Liye Baraza Aur Ragbat Ek Khaka Taiyyar Karna Chaahiye Taaki Har Qism Ki Bhalaaiya Samet Sake. Samjh Kar Qur'an Parhne Ka Ehtimaam(Kam Se Kam Ek Khatm)Paanch Namaazo Ke Alawah Nafil Ibaadat,Sadqa Aur Khairaat,Zikr O Azkaar Dua Aur Manajaat Talab E Afu Aur Darguzar, Qayamul Lail Ka Khaas Khayaal Roze Ke Masaail Aur Marifat,Bashamul Ramazaan Ke Mustahab Aamaal Duroos Aur Bayanaat Me Shirkat, Aamaal E Swaleha Par Mehnat Aur Mushaqqat Aur Zuhad Aur Taqwah Se Musallah Hone Ka Mukammal Khaka Tarteeb De Aur Us Khake Ke Mutaabiq Ramazaanul Mubarak Ka Roohani Aur Muqaddas Mahina Guzaare.

Ramazaanul Me Harchiz Ka Sawaab 2Chand Ho Jata He Aur Roze Ki Haalat Me Kaare Sawaab Karna Mazeed Izaafa Hasanaat Ka Bais He Is Liye Is Mausam Me Ma'mooli Neki Bhi Giranqadr Hai Chaahe Miswaak Ki Sunnat Hi Kuy Na Ho. Har Namaaz Ke Liye Miswaak Karna,Azaan Ka Intizaar Karna Balke Pehle Se Masjid Me Haazir Rehna, Taraweeh Me Paish Paish Rehna Neki Ki Taraf Dusro Ko Dawat Dena,Duroos Aur Muhaaziraat Ka Ahtimaam Karna, Munkiraat Ke Khilaaf Muhimjui Karna Aur Nek Muashirah Ki Takmeel Ke Liye Koshish Karna Sabhi Hamare Khake Ka Hissa Ho.

(5) BEHTAR TABDEELI.

Isitiqbaal E Ramazan Ke Liye Khud Ko Mukammal Taiyyar Kare,Neki Ka Jazba Waafir Miqdaar Me Ho Aur Apne Andar Achchai Ke Tai Abhi Se Hi Badlaao Nazar Aae. Pehle Se Ziyadah Sachchai Aur Neki Ki Raah Ikhtiyaar Kare. Ramazaan Chunki Ramazaan Hai Is Liye Is Se Pehle Hi Behtari Ka Izhaar Shuru Hone Lag Jaae. Taqwah Ke Asbaab Apnaae Aur Khud Ko Muttaqi Insaan Banaane Par Ibaadaat Ke Zariya Koshis Karne Ka Mukhlisana Jazba Baidaar Kare Yaha Yah Baat Bhi Nahi Bhulni Chaahiye Ke Apne Andar Behtari Paida Karne Ki Khubi Aur Khasa Sirf Ramazanul Ke Liye Nahi Balke Saal Bhar Ke Liye Paida Kare Ayse Bahut Se Log Hai Jo Ramazan Ke Namaazi Hua Karte Hai Aur Ramazaan Rukhsat Hote Hi Namaaz Se Balke Yah Kahe Allah Se Gaafil Ho Jate Hai Is Liye Abhi Se Hi Yah Raah Muhaiyya Rahe Ke Achchaai Ke Liye Badlaao Mahina Bhar Ke Liye Nahi Saal Bhar Balke Zindagi Bhar Ke Liye Ho. Isi Tarah Ka Badlaao Ramazaan Ke Sare Aamaal Ko Allah Ke Huzoor Sharfe Qabooliyat Se Nawaaze Ga Aur Aap Ki Ukhrawi Zindagi Ko Behtar Se Behtar Kare Ga.

AAKHRI PAIGAAM .

Ramazaan Ke Istiqbaal Ke Liye Koi Khaas Dua Khaas Ibaadat Aur Rozah Ya Koi Makhsoos Aur Mutaiyyan Tariqa E Shariat Me Waarid Nahi Hua He. Hadees Me Ramazaan Ke Istiqbaal Me Ek Do Din Pehle Ka Rozah Rakhna Mana He Lihaza Deen Me Kisi Tarah Ki Bid'at Ke Irtikaab Se Khub Bhi Bache Aur Dusro Ko Bhi Bachaae.

Allah Hame Ramazaan Ka Behtareen Istiqbaal Karne Is Mahine Se Har Tarah Ka Faidah Uthaane Ka Mauqah Faraham Kare Aur Ramazaan Me Bakasrat Aamaal E Swaleha Anjaam Dene Ki Taufeeq De Aur Un Aamaal Ko Aakhirat Me Najaat Ka Zariya Banaae. Aameen



3. RAMAZAAN SE MUTALLIQ KUCH GALAT FEHMIYO KA IZALA.

Ramazaanul Mubarak Se Mutalliq Ahkaam O Masaail Jasta Jasta Qisto Ki Shakal Me Aap Logo Ki Khidmat Me Paish Karta Hu. In-Sha-Allah

Inme Taqreeban Ramazaanul Mubarak Ke Aksar Ahkaam O Masaail Aa Jaaenge. Barwaqt Point Ki Shakal Me Ramazaan Se Mutalliq Chand Galat Fehmiyo Ka Izala Kar Deta Hu Taaki Un Baato Ki Haqeeqat Hame Pehle Se Maloom Rahe Aur Apne Alawah Dusro Ko Bhi Unse Aagaah Karenge.

(1) Pehli Baat Yah Zahan Nasheen Rahe Ke Ramazaan Ka Istiqbaal Karne Ki Koi Makhsoos Dua Ya Koi Makhsus Tariqah Nahi He Aur Na Hi Istiqbaal E Ramazaan Me Se Ek-Do Din Pehle Rozah Rakhna Saabit He Balke Mumaniat Ki Hadees Aai He.

(2) Ramazaan Ka Chand Dekhna Har Ek Ko Zaroori Nahi He Chand Ne Dekh Liya To Kaafi He Isi Tarah Atimaad Shakhash Khabro Ke Zariya Ramazaan Ke Chand Ka Saboot Milne Par Rozah Rakha Jaae Ga.

(3) Logo Ke Andar Yah Galat Fehmi He Ke Rozah Rakhne Ki Koi Makhsoos Dua He Jab Ke Aysi Koi Baat Nahi Balke Rozah Rakhne Ke Liye Sirf Niyyat Ki Zaroorat He Jo Sehri Khane Se Pehle Pehle Kisi Bhi Waqt Kar Sakte Hai Aur Sehri Khana Masnoon He.

(4) Kuch Log Yah Sochte Hai Ke Rozah Ki Haalat Me Ahtelaam Hone Se Rozah Toot Jata He Is Wajah Se Agar Kisi Ko Din Me Ahtelaam Ho Jaae To Apna Rozah Torh Leta He Jo Ke Bahut Barhi Galti He. Ahtelaam Se Rozah Nahi Tootta Ahtelaam Hone Par Gusal Kar Le Bas.

(5) Kuch Log Yah Sochte Hai Ke Janabat Yani Napaki Ki Haalat Me Sehri Nahi Khaai Jati Yah Bhi Galat He. Napaki Ki Haalat Me Bhi Sehri Kha Sakte Hai Taaham Fajr Se Pehle Gusal Kar Le Taaki Jama'at Se Fajr Ki Namaaz Parh Sake.

(6) Roze Ki Haalat Me Biwi Se Jim'a Karna Mana He. Hansi Mazaaq Karna,Kiss Karna,Bashart Yah Ke Jim'a Waqe Hone Ka Khatrah Na Ho To Jaiz He. Raat Me Biwi Se Jim'a Kar Sakte Hai.

(7) Roze Ki Haalat Me Aurat Apne Bachche Ko Dudh Pila Sakti He Is Se Rozah Nahi Tootta He. Hamila Aur Dudh Pilane Aurto Ko Rozah Rakhne Se Bachche Ko Ya Khud Ko Nuqsaan Na Ho To Woh Rozah Bhi Rakh Sakti He.

(8) Bagair Namaaz Ada Kiye Bhuk Aur Piyaas Bardashat Karne Wale Samjhate Hai Hamara Bhi Rozah Sahih He Jab Ke Namaaz Ki Adaaegi Na Karne Ka Koi Amal Qabool Nahi Hoga Ha Bagair Taraaweeh Parhe Rozah Sahih He Magar Chunki Ramazaan Me Qiyaamul Lail Ka Sawaab Bahut Hi Ziyadah Hai Is Liye Taraaweeh Ka Bhi Khaas Ahtimaam Karna Chaahiye.

(9) Ramazaan Me Aa Kar Koi Shaadi Karna Chaahe To Koi Harj Nahi Haalat E Rozah Me Mubashrat Karna Mana He Raat Me Ijaazat He.

(10) Rozah Me Bagair Taaqat Wala Injection Kaan Aur Aankh Ka Drops Istimaal Kar Sakte Hai Isi Tarah Kam Asar Wala Toothpaste Bhi Istimaal Kar Sakte Hai Yah Amal Raat Tak Let Kar Le To Behtar He Albatta Naak Ke Drops Ke Mutalliq Ikhtilaaf He Ise Bhi Raat Tak Muakhkhar Kar Liya Jaae To Ziyadah Behtar He.

(11) Roze Ki Haalat Me Ajnabi Ladki Se Baat Kar Li,Ya Film Dekh Liya, Gana Sun Liya Taash Khel Liya Ya Cricket Wagairah Me Waqt Barbaad Kar Diya To Un Baato Se Rozah Nahi Tootta Magar Ajnabi Ladki Se Baat Karna,Film Dekhna, Gana Sunna Haraam He Aur Yah Na Sirf Roze Ki Haalat Me Mana Hai Balke Aam Dino Me Bhi Mana He Aur Waqt Ko Barbaad Karne Wale Kaamo Maslan Taash Aur Cricket Wagairah Se Bachna Behtar He Taaki Faraaiz Aur Waajibaat Ki Adaaegi Me Kotaahi Na Ho. Agar Yah Kaam Shart Wala Ho To Haraam He.

(12) Haalat E Rozah Thook Nigalne Se Rozah Faasid Nahi Hota Magar Balgam Baahar Phaink De Kuy Ke Isme Bimaari He Isi Tarah Rozah Me Khoon Nigalne Ya Anjaane Me Halaq Me Kuch Chale Jane Se Rozah Nahi Tootta.

(13) Kuch Aurte Yah Taswwur Karti Hai Ke Rozah Me Hijaab Me Na Rehna Se Rozah Toot Jata He Yah Bhi Galat He Ham Yah Kahenge Ke Khatoon Ke Liye Hijaab Ramazaan Aur Gair Ramazaan Hamesha Zaroori He. Bepardagi Ka Talluq Rozah Tootne Se Nahi He.

(14) Ramazaan Me Sam Taur Se Logo Ke Kirdaar Se Maloom Hota He Ke Islaam Me Achchaai Ka Talluq Sirf Ramazaan Se Hi He Haalanki Achchaai Hamesha Achchaai He

Aur Buraai Hamesha Buraai He Is Liye Musalmano Ko Ramazaan Ke Baad Bhi Ramazaan Ki Tarah Hi Achchaai Ki Taraf Ragbat Aur Buraai Se Be-etinaai Honi Chaahiye.

(15) Cigarette Noshi Haraam Kaam Ke Sath Roze Ke Baatil Ka Bhi Sabab He Kuy Ke Iska Asar Stomach Tak Jata He.

(16) Sun Doobne Ke Baad Iftaari Me Ehtiyaat Karna Sarasar Shariat Ki Khilaaf Warzi He. Yah Galati Ahnaaf Aur Barelwi Ke Yaha Paai Jaati He.

(17) Logo Me Yah Baat Mashhoor He Ke Iftaar Ke Waqt Bande Aur Rab Ke Darmiyaan Ka Pardah Utha Diya Jata He. Is Baat Ki Koi Haqeeqat Nahi He Yah Kisi Sahih Hadees Me Mazkoor Nahi.

(18) Taraweeh Ki Namaaz Me Har 2 Rakat Par Buland Aawaaz Se Koi Khaas Zikar Parhne Ka Koi Saboot Nahi He.

(19) Yah Baat Bhi Kisi Sahih Hadees Se Saabit Nahi He Ramazaan Me Faut Hone Se Hisaab Kitaab Nahi Hota Aur Woh Bilahisaab Jannat Me Chala Jata He Ek Hadees Is Tarah Ki Aati He Ke Jo Allah Ki Raza Ke Liye Rozah Rakhe Aur Usi Haalat Me Mar Jaae To Jannat Me Daakhil Hoga.(Musnad E Ahmed:22813)

(20) Kuch Log Zakaat Dene Ke Liye Ramazaan Ka Intizaar Karte Hai Yah Bhi Sahih Nahi He. Zakaat Ka Talluq Nisaab Aur Saal Pura Hone Se He. Nisaab Tak Pohnchne Ke Baad Jaise Hi Saal Pura Ho Jaae Zakaat Ada Kar De Iske Liye Let Karna Aur Ramazaan Ka Intizaar Karna Sahih Nahi He Albatta Agar Ramazaan Me Saal Pura Hota Ho Ya Shawwal Me To Kuch Paishgi Zakaat Di Ja Sakti He. Ha Is Mahine Me Kasrat Se Sadqah De Sakte Hai Jaisa Ke Nabi Kareem Sallallaahu Alyhi Wasallam Se Saabit He.

(21) 27wi Ki Raat Sadqah Karna Kuch Ke Yaha Khaas He. Iska Mani Hua Ke 27wi Ki Raat Hi Shabe Qadr He Jab Ke Yah Raat Har Saal Badalti Rehti He. Kabhi 21,Kabhi 23,Kabhi 25,Kabhi 27 Aur Kabhi 29 Ki Raat Hoti He Un Raato Me Ta'aat Ke Kaam Karna Barhe Ajar O Sawaab Ka Kaam He Ta'aat Ke Kaamo Me Sadqah Bhi He Lihaza Bagair 27 Raat Surf Kiye Un Sabhi Raato Me Sadqah Aur Khairaat Kare Taaki Shab E Qadr Paane Ka Imkaan Ho.

(22) Ramazaan Ke Aakhir Me Har Jagah Aur Harkis Aur Naakis Ki Zabaan Par Yah Jumla Aam Hota He Ke Is Saal Fitrana Kitna Rupees Hai? Goya Logo Ne Raqam Ko Hi Fitrana Samjh Rakha He Aur Unhe Guid Karne Wale Ulma Bhi Ayse Hi Hai Jo Pehle Se Calculator Se Hisaab Kiye Hue Bethe Hote Hai. Fitrana Ki Asal Fi Kas "Dhaai Kilo" Anaaj He. Fitra Dene Wala Khane Ke Kisi Bhi Anaaj Se Dhaai Kilo De Sakta Hai. Ek Rate Lagane Wale Ulma Ko Anaaj Ke Bajaae Rupees Nikaalne Aur Ek Makhsoos Anaaj Ka Rate Fix Karne Ka Kis Ne Ikhtiyaar Diya He? Ulma Ko Chaahiye Ke Logo Ko Fitrane Ki Haqeeqat Bataae Taaki Fitrana Lene Aur Dene Wale Tamaam Logo Ko Aasaani Ho. Yah Alag Baat He Ke Bawaqt E Zaroorat Fitrane Ki Raqam Bhi Nikaali Ja Sakti Hai



4. RAMAZAANUL MUBARAK AUR GUNAAHO KI MAGFIRAT KE MAUQE.

Ramazaan Sarapa Bakhshish Aur Magfirat Ka Mahina He Us Me Har Qisam Ki Khair Aur Barkat Ki Intihaa He. Bilashuba Yah Maah E Mubarak Siyaam Aur Qiyaam Par Ajar E Jazeel Aur Gunaaho Ki Magfirat Ke Sath Apne Andar Nekiyo Par Behad Hisaab Aur Ajar O Sawaab Rakhta He. Yahi Wajah He Ke Aslaafe Kiraam 6 Mahina Pehle Se Hi Ramazaan Paane Ki Rab Se Duaae Karte,Jab Ramazaan Paa Lete To Isme Ijtihaad Karte,Har Qism Ki Ta'at Aur Bhalaai Par Zauq Aur Shoq Aur Allah Se Ajar Ko Ummid Karte Hue Mehnat Karte. Jab Ramazaan Guzar Jata To Baqiya 6 Mahina Ramazaan Me Kiye Gae Aamaal E Swaleha Ki Qabooliyat Ke Liye Dua Karte Goya Salaf E Swaleheen Ka Pura Saal Ramazaan Ki Khishiyo Se Muattar Rehta Aaj Ham Hai Ke Na Ramazaan Ki Azmat Ka Ehsaas,Na Uski Khair Aur Barkat Se Sarokaar He Yaha Tak Ke Apne Gunaaho Ki Magfirat Ka Bhi Khayaal Dil Me Nahi Guzarta Jab Ke Ramazaan Paa Kar Usme Magfirat Na Pane Wala Nihaayat Hi Badnaseeb He. Nabi Ka Farmaan He:

شقي عبد ادرك رمضان فانسلخ منه ولم يغفر له).صحيح الأدب المفرد : ٥٠٠)

Tarjumah:- Badbakhat He Woh Jis Ne Ramazan Paya Aur Yah Mahina Nikal Gaya Aur Woh Us Me (Nek Aamaal Kar Ke) Apni Bakhshish Na Karwa Saka.

Alfaaz Ke Ikhtilaaf Ke Sath Us Mani Ke Kai Sahih Ahaadees Waarid Hai Jin Se Ramazaanul Mubarak Me Mehroom Hone Walo Ki Mehroomi Ka Na Andazah Lagaya Ja Sakta He.

Ek Jagah He:

رغم انف امرى ادرك رمضان فلم يغفر له)فضل الصلاة للألباني:١٥،صحيح بشواهده)

Tarjumah:- Us Shakhas Ki Naak Khaak Aalood Ho Jis Ne Ramazaan Paya Aur Uski Bakhshish Na Hui.

Dusri Jagah Irshaad Hai:

بعد من ادرك رمضان فلم يغفر له).صحيح الترغيب :١٦٧٧)

Tarjumah:- Doori Uske Liye Jis Ne Ramazaan Paya Aur Woh Nahi Bakhsha Gaya.

Teesri Jagah Waarid He:

من ادرك شهر رمضان فلم يغفر له، فدخل النار فابعده الله).صحيح الترغيب:١٦٧٩(

Tarjumah:- Jis Ne Ramazaan Ka Mahina Paya Uski Magfirat Na Hui Aur Woh Jahnnam Me Daakhil Hua Use Allah Door Kare Ga.

Chothi Jagah Mazkoor He:

من ادرك شهر رمضان فمات فلم يغفر له فادخل النار فابعده الله .صحيح الجامع :٧٥(

Tarjumah: Jis Ne Ramazaan Ka Mahina Paya Mar Gaya, Uski Magfirat Nahi Hui Aur Woh Jahnnam Me Daakhil Kar Diya Use Allah Apni Rehmat Se Door Kar Dega.

Kahi Ham Kalma Go Ho Kar Ramazaan Ke Rozo Ka Inkaar Kar Ke Allah Ki Rehmat Se Door Na Ho Jaae Uske Liye Rozo Ki Azmat Apne Dil Me Bahaal Karni Hogi Ramazaan Naseeb Hone Par Rab Ka Shukriya Baja Lana Hoga Aur Maah E Mubarak Ko Ganimat Jaante Hue Gunaaho Ki Magfirat Ke Waste Namaaz Rozah Sadqah Khairaat Zikre Ilaahi Qiyaam Aur Sujood Aur Nek Aamaal Kar Ke Rab Ko Raazi Karna Hoga Aur Us Se Is Baat Ki Taufeeq Talab Karni Hogi Ke Woh Hame Apne Fazl O Karam Se Jannat Me Daakhil Kar De.

Bilashuba Bani Aadam Gunehgaar He Lekin Hame Rab Ki Rehmat Aur Magfirat Se Kabhi Bhi Mayus Nahi Hona Chaahiye Allah Apne Bando Ki Nekiyo Ke Badle Gunaah Maaf Karta He Taubah Qabool Karta He Aur Darajaat Buland Kar Ke Kaamiyaabiyo Se Daaman Bhar Deta He Yaad Rahe Magfirat Ke Liye Hamara Aqeedah Sahih Hona Chaahiye Ham Allah Ke Sath Kisi Ko Shareek Aur Saajhi Na Thehraae Warna Fir Na Ibaadat Kaam Aae Gi Aur Na Ramazaan Ke Qiyaam Aur Siyaam Kaam Aaenge. Rab Ka Farmaan He:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ۚ) . سورة النساء:٤٨(

Tarjumah:- Beshak Allah Us(Gunaah)Ko Nahi Bakhshe Ga Ke(Kisi Ko)Uska Shareek Thehraya Jaae Aur Uske Alawah Dusre Gunaah Jise Chaahe Maaf Kar Dega.

Agar Musalmaan Ka Aqeedah Sahih He To Uske Sare Aamaal Allah Ke Yaha Maqbool Hai Use Allah Bakhsh Deta He Farmaan E Ilaahi He:

الا الذين صبروا وعملوا الصالحات اولئك لهم مغفرة وأجر كبير).هود :١١(

Tarjumah:- Siwaae Unke Jo Sabr Karte Hai Aur Nek Kaamo Me Lage Rehte Hai Unhi Logo Ke Liye Bakhshish Hai Aur Bahut Bada Nek Badla Bhi.

Is Mazmoon Me Ikhtisaar Ke Sath Ham Ramazaanul Mubarak Me Allah Ki Jaanib Se Bakhshish Ke Sunhere Mauqe Ka Zikar Karenge Aur Bakhauf E Tawalat Un Mauqo Se Sirf Nazar Karenge Jo Aam Dino Me Bakhshish Ke Bais Hai. Goke Woh Bhi Ramazaan Me Bhi Shaamil Hai Illa Yah Ke Kisi Khaas Mauqa Aur Munasibat Se Ho.

AAIYE UN AAMAAL AUR MAUQO KA ZIKAR KARTE HAI JO RAMAZAAN ME MAGFIRAT KA SABAB HAI.

(1) Ramazaan Pana Aur Gunaah E Kabeerah Se Bachte Rehna: Umooman Log Ramazaan Pane Ko Khaas Ahmiyat Nahi Dete,Ayse Samjha Jata He Ke Maah Aur Saal Ki Gardish Se Ramazaan Aa Gaya Halanki Is Mahine Ka Pana Badi Sa'adat Ki Baat He Jis Ki Qismat Me Ramazaan Na Ho Woh Kabhi Bhi Use Nahi Paa Sakta Lihaza Hame Is Maah Ki Husoolyaabi Par Sajdah Rab Ka Shukriya Baja Lana Chaahiye Aur Uski Azmat Ka Khayaal Karte Hue Uske Aadaab Aur Taqaaze Ko Nibhana Chaahiye Aur Jo Banda Namaaz Qaaim Karta Raha Aur Gunaah E Kabeera Se Bachta Raha Uske Liye Is Maah E Muqaddas Me Saal Bhar Ke Gunaaho Ki Bakhshish Ka Wada He. Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

الصلوات الخمس والجمعة الى الجمعة ورمضان الى رمضان منكرات ما بين إذا اجتنب الكبائر).صحيح مسلم:٢٣٣(

Tarjumah:- Paancho Namaaze Har Jum'a Dusre Jum'a Tak Aur Ramazaan Dusre Ramazaan Tak Darmiyaani Muddat Ke Gunaaho Maaf Kar Diye Jaate Hai Bashart Yah Ke Bade Gunaaho Se Bacha Jaae.

(2) Imaan Ke Sath Ajar O Sawaab Ki Ummid Se Rozah Rakhna Guzishta Tamaam Khataao Ki Bakhshish Ka Zariya He. Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

من صام رمضان ايمانا واحتسابا غفر له ما تقدم من ذنبه۔)صحیح البخاری(2014:

Tarjumah:- Jis Ne Ramazaan Ka Rozah Imaan Ke Sath Ajar O Sawaab Ki Ummid Karte Hue Rakha Uske Pichle Sare Gunaah Maaf Kar Diye Jate Hai.

Ek Hadees Me Rozah, Namaaz Aur Sadqah Ko Fitna Se Najaat Aur Gunaaho Ka Kaffarah Batlaya Gaya He. Nabi Kareem Sallallaahu Alyhi Wasallam Ne Farmaya:

فتنة الرجل في أهله وماله وجاره تكفرها الصلاة والصيام والصدقة).صحيح البخاري:١٨٩٥(

Tarjumah:- Insaan Ke Liye Uske Baal Bachche Uska Maal Aur Uske Parosi Baais E Aazmaaish Hai Jis Ka Kaffarah Namaaz Parhna Rozah Rakhna Aur Sadqah Dena Ban Jata He.

(3) Ramazaan Me Qiyaam Karna Gair Ramazaan Me Qiyaam Karne Se Afzal Hai Aur Uska Sawaab Roze Ki Misal He Agar Imaan Aur Ahtisaab Ke Sath Kiya Jaae. Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

من كان رمضان ايمانا واحتسابا غفر له ما تقدم من ذنبه۔) صحیح مسلم(759 :

Tarjumah:- Jo Ramazan Me Imaan Aur Ajar Ki Ummid Ke Sath Qiyaam Karta He Uske Sare Gunaah Maaf Kar Diye Jate Hai.

(4) Ramazaanul Mubarak Ki Raato Me Qiyaam Ki Fazilat Aakhri Ashre Me Barh Jati He Kuy Ke Isme Laylatul Qadr(Shabe Qadr)He Nabi Kareem Sallallaahu Alyhi Wasallam Is Ashre Me Shab Bedaari Karte Aur Khub Khub Ijtihaad Karte. Shab E Qadr Me Qiyaam Ki Fazilat Bayan Karte Hue Nabi Kareem Sallallaahu Alyhi Wasallam Ne Farmaya:

من قام ليلة القدر ايمانا واحتسابا غفر له ما تقدم من ذنبه).صحيح البخاري :١٩٠١(

Tarjumah: Jo Shabe Qadr Me Imaan Aur Khaalis Niyyat Ke Sath Qiyaam Karta He Uske Pichle Gunaah Maaf Kar Diye Jate Hai.

(5) Iftaar Ke Waqt Allah Bando Ko Aazaad Karta He Us Wajah Se Bataur E Khaas Iftaar Ke Waqt Roze Ki Qabooliyat Gunaaho Ki Magfirat Buland Aur Darjaat Jahnnam Se Rastgaari Aur Jannat Me Dukhool E Dua Ki Jaae.

"لله عند كل فطر عتقاء) ".رواه أحمد وقال للألباني:حسن صحيح)

Tarjumah:- Allah Ta'la Har Iftaar Ke Waqt (Rozahdaaro Ko Jahnnam Se) Aazaadi Deta He.

Tirmizi Aur Ibne Majah Ki Ek Rivaayat Jise Allama Albani RH Ne Hasan Qaraar Diya He Isme Mazkoor He Ke Har Raat Allah Apne Bando Ko Jahnnam Se Aazaadi Deta He.

Rivaayat Is Tarah He:

إن الله عند كل فطر عتقاء وذالك في كل ليلة).صحيح ابن ماجه:١٣٤٠)

Tarjumah:- Allah Har Iftaar Ke Waqt(Rozah Daaro Ko Jahnnam Se) Aazaadi Deta He Yah Aazaadi Har Waqt Milti He.

(6) Moamin Ko Ramazaan Ke Din Me Rozah Rakhna Chaahiye Bahaalat E Rozah Bakasrat Aamaal E Swaleha Anjaam Dena Chaahhiye Aur Uski Har Raat Me Shab Bedaari Kar Ke Qiyaam,Dua, Istigfaar Aur Azkaar Me Masroof Rehna Chahaiye Kuy Ke Har Raat Allah Ki Jaanib Se Khair Ka Taalib Ko Nida Lagaai Jati He Aur Jahnnam Se Rastgaari Ki Basharat Sunaai Jati He Abu Hurairah RA Kehte Hai Ke Rasool Sallallaahu Alyhi Wasallam Ne Farmaya:

حديث أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم) :إِذَا كَانَ أَوَّلُ لَيْلَةٍ من شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ ، وَغُلِّقَتْ أَبْوَابُ النَّارِ فلم يُفْتَحْ منها بَابٌ ، وَفُتِّحَتْ أَبْوَابُ الْجَنَّةِ فلم يُغْلَقْ منها بَابٌ (... الحديث ، رواه الترمذي (682)

Tarjumah:- Jab Maah E Ramazaan Ki Pehli Raat Aati He To Shaitaan Aur Sarkash Jin Jakad Diye Jate Hai Jahnnam Ke Darwaze Band Kar Diye Jate Hai Unme Se Koi Bhi Darwaza Khola Nahi Jata Aur Jannat Ke Darwaze Khol Diye Jate Hai Unme Se Koi Bhi Darwaza Band Nahi Kiya Jata Pukarne Wala Pukarta He Khair Ke TalabGaar ! Aage Barh Aur Shar Ke TalabGaar Ruk Ja Aur Aag Se Allah Ke Bahut Se Aazaad Kiye Hue

Bande Hai(To Ho Sakta He Ke Tu Bhi Unhi Me Se Ho)Aur Aysa (Ramazaan Ki) Har Raat Ko Hota He.

(7) Sadqah Gunaaho Ki Magfirat Ka Aham Zariya He Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

والصدقة تطفي الخطيئة كما يطفئ الماء النار).صحيح الترمذي :٢٦١٦)

Tarjumah:- Sadqah Gunaah Ko Ayse Bujha Deta He Jis Tarah Pani Aag Ko Bujhata He.

Is Liye Nabi Kareem Sallallaahu Alyhi Wasallam Ramazaan Me Khair Aur Tilaawat Ke Kaam Tez Hawa Se Bhi Ziyadah Karte Albatta Woh Rivayat Jis Me Afzal Sadqa Ramazaan Ka Sadqah Batlaya Gaya He Zaeef He.

RAMAZAAN ME MAGFIRAT SE MUTALLIQ KUCH RIVAAYAT.

(1) Ramazaan Me Bakhshish Se Mutalliq Ek Bahut Hi Mashhoor Hadees He Jo Taqreeban Ramazaan Me Nashr Hone Wale Aksar Risaale, Calender Aur Pamphlet Wagairah Me Likhi He Woh Is Tarah Se He:

أول شهر رمضان رحمة، وأوسطه مغفرة، وآخره عتق من النار) .السلسلة الضعيفة:١٥٦٩)

Tarjumah:- Is Maah Ka Ibtidaai Hissa Rehmat He Aur Darmiyaani Hissa Bakhshish Aur Aakhri Hissa Jahnnam Se Aazaadi Ka Bais He.

Is Hadees Ko Imaam Nasai,Haafiz Ibne Hajar Aur Allama Suyuti Ne Zaeef Kaha He Aur Abu Haatim,Allama Ayni Hanfi Aur Allama Albani RH Ne Munkar Kaha He.

(2) Ramazaan Me Allah Ka Zikar Karne Wala Bakhshish Diya Jata He Aur Allah Se Maangna Wala Mehroom Nahi Hota Rivaayat Dekhe.

ذاكر الله في رمضان مغفور له وسائل الله فيه لا يخيب).السلسلة الضعيفة:٣٦٢١)

(3) Is Tarah Mundarja Zail Rivaayat Bhi Zaeef He.

يغفر لأمته في آخر ليلة من رمضان قيل يا رسول الله أهي ليلة القدر قال :لا، ولكن العامل إنما يوفى أجره إذا قضى عمله.

Tarjumah:- Ramazaan Ki Aakhri Raat Me Ummat Maaf Kar Di Jati He Kaha Gaya Ay Allah Ke Rasool Kiya Yah Qadr Ki Raat He To Aap Ne Farmaya: Nahi Jab Mazdoor Apne Kaam Se Faarig Hota He To Use Pura Ajar Diya Jata He.

Is Rivaayat Ko Allama Albani RH Ne Zaeef Kaha He.(Takhreej Mishkaatul Masaabih:1909)

Is Rivaayat Me Yah Bhi Waarid He Ke Rozah Daaro Ke Liye Farishte Iftaar Tak Astagfaar Karte Hai Kuch Me Fish Ke Astagfaar Ka Zikar He Jo Ke Zaeef He.

Khulasa Kalaam Yah He Ke Ramazaan Me Har Qisam Ki Neki Ka Gunaah Maaf Hote Hai Is Liye Dua,Namaaz,Zikar Taubah Astagfaar Tilaawat Dawat Aur Sadqah Zakaat Wagairah Har Qism Ki Bhalaai Anjaam Di Jati He Aysa Nahi He Ke Ramazaan Me Sirf Upar Zikar Aamaal Hi Anjaam Diye Jane Ke Qaabil Hai Aur Sirf Unhi Se Magfirat Hoti He Yah To Woh Aamaal Aur Asbaab He Jin Me Khususiyat Ke Sath Ramazaan Me Magfirat Ki Jati He Un Par Ziyadah Tawjjoh Di Jani Chaahiye.

Allah Se Dua He Ke Ham Sab Ki Ibaadato Ko Qabool Farma Le Aur Ramazaan Me Saari Khataao Ko Bakhash Kar Jannatul Firdaus Me Daakhil Kare. Aameen



5. KHAWAATEEN E ISLAAM RAMAZAANUL MUBARAK KAISE GUZAARE.

Anqareeb Ramazaan Ka Mubarak Mahina Saya Figan Hone Wala He. Chaaro Taraf Musalmano Me Khushi Hi Khushi He. Allah Ke Nek Bando Ko Is Mahine Ka Shiddat Se Intizaar Hota He Aur Kuy Na Ho Ke Yah Neki, Barkat, Bakhshish, Inaayat,Taufeeq,Ibaadat, Zuhad,Taqwah, Muruwwat,Khaaksaari Masaawaat Sadqah Aur Khairaat Razaae Maula Jannat Ki Basharat Jahnnam Se Glokhalaasi Ka Ka Mahina He Rab E Kareem Se Dua He Ke Hame Is Maah E Mubarak Me Un Sari Ne'mato Se Maala Maal Kar De.

Ramazaanul Mubarak Ka Rozah, Taraaweeh, Sadqah,Dua,Zikar,Tilaawat Manaajaat,Umrah Aur Dusre Nek Aamal Jaha Mardo Ke Liye Hai Aurto Ke Liye Bhi Hai. Un Aamaal Ka Ajar O Sawaab Jis Tarah Mardo Ko Naseeb Karta He Waise Hi Allah Aurto Ko Bhi Inaayat Karta He. Aurto Me Aam Tasawwur Yah Hota He Ke Ramazaan To Sirf Mardo Ka He Hamara Kaam Sirf Sehri Pakana Aur Iftaar Taiyyar Karna He Aurte Rozah Rakhti Hai Magar Dusre Aamaal E Khair Me Piche Rehti Hai Uski Buniyaadi Wajah Ramazaanul Mubarak Ke Ahkaam O Masaail Se Adam Waaqifiyat He. Jis Tarah Mardo Par Rozah Rakhna Farz He Waise Aurto Par Bhi Farz He Aur Jis Tarah Mardo Ko Ramazaanul Mubarak Me Ziyadah Aamaal E Khair Anjaam Deta Chaahiye Waise Hi Aurto Ko Bhi Anjaam Dena Chaahiye.

YAHA RAMAZAAN SE MUTALLIQ UN UMOOR KA ZIKAR KIYA JATA HE JO MUSALMAAN AURAT KE LIYE ANJAAM DENA MUSTAHAB AUR PASANDIDAH HAI.

☆ **TAMAAM QISAM KI TA'AT AUR BHALAAI PAR MEHNAT KARNA:** Maslan Tilaawat E Qura'an Kareem Aur Usme Tadabbur Aur Tafakkur,Bakasrat Sadqah Aur

Khairaat Zikar E Ilaahi Aur Faraaiz Aur Waajibaat Ke Alawah Nafli Ibaadat Par Mehnat Karna.

☆ IFTAAR ME JALDI KARNA: Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

لا يزال الناس بخير ما عجلوا الفطر(.بخاري)

Us Waqt Tak Log Bhalaai Ke Upar Gaamzan Rahenge Jab Tak Ke Iftaar Me Jaldi Karte Rahenge.

Aur Us Se Yahud Aur Nasara Ki Mukhalifat Maqsud Hai.

"لان اليهود والنصارى يوخرون".

Tarjumah:- Kuy Ke Yahud Aur Nasara Iftaar Me Taakhir Karte Hai.

☆ FRESH KHAJOOR SE IFTAAR KARNA:

عن أنس كان النبي صلى الله عليه وسلم يفطر على رطبات قبل أن يصلى فإن لم يكن تمرات فيصلى فإن لم تكن تمرات حسا حسوات من ماء(.أحمد ،ابو داؤد،وحسنه البانى)

Tarjumah:- Anas RA Se Rivayat Hai Ke Rasoolullah Sallallaahu Alyhi Wasallam Namaaz E Magrib Se Pehle Fresh Khajooro Se Iftaar Kiya Karte The,Agar Fresh Khajoore Na Milti To Sukhi Khajooro Se Iftaar Kar Liya Karte The Aur Agar Sukhi Khajoore Maiyssar Na Hoti To Pani Ke Chand Ghunto Par Hi Rozah Iftaar Kar Liya Karte The.

☆ IFTAAR KE WAQT DUA KARNA: Waise Dua Har Waqt Mashroo He Aur Dua Ibaadat He Magar Kuch Waqt Dua Ke Liye Bahut Aham Hai. Unme Ek Iftaar Ka Waqt Bhi Shumaar Kiya Jata He,Uski Mutaddid Daleele Hai Unme Se Ek Yah He.

ثلاث من لا دعوتهم:الإمام العادل،والصائم حين يفطر ودعوة المظلوم(.صحيح الترمذي:٢٥٢٦)

Tarjumah:- Teen Qism Ke Logo Ki Dua Rad Nahi Ki Jati He Ek Munsif Imaaam Ki Dusre Rozedaar Ki Jab Woh Iftaar Kare,Teesre Mazloom Ki.

☆ SEHRI ME TAAKHIR KARNA: Bagair Sehri Ke Bhi Rozah Sahih He Magar Nabi Sallallaahu Alyhi Wasallam Ne Khud Bhi Sehri Khaai He Aur Dusro Ko Bhi Sehri Ki Targeeb Di He Aur Farmaya He Sehri Khaao Kuy Ke Usme Barkat He. Muslim Sharif Ki Rivayaat Me He.

فصل ما بين صيامنا وصيام أهل الكتاب اكله السحر).صحيح مسلم:١٠٩٦(

Tarjumah:- Hamare Aur Ahle Kitaab Ke Roze Ke Darmiyaan Sehri Ka Farq He.

• ROZE KI HAALAT ME GANDE AKHLAAQ AUR BURI BAATO SE BACHNA: Agar Koi Gaali De To Keh De Me Roze Se Hu.

إذا اصبح أحدكم يوما صائما فلا يرفث ولا يجهل فإن امرو شاتمه اؤ قاتله .فليقل انى صائم،انى صائم).صحيح مسلم:١١٥١(

Tarjumah: Jab Tum Me Se Koi Roze Ki Haalat Me Ho To Gandi Bato Aur Naadaaniyo Se Parhez Kare Agar Koi Tumhare Sath Gaali Gulooch Aur Qitaal Kare To Keh Do Me Roze Se Hu,Me Roze Se Hu.

من لم يدع قول الزور والعمل به .فليس لله حاجة فى أن يدع طعامه و شرابه).صحيح البخارى:١٩٠٣(

Tarjumah:- Agar Koi Shakhas Jhuth Bolna Aur Dagabazi Karna (Roze Rakh Kar Bhi) Na Chhode To Allah Ko Uski Koi Zaroorat Nahi Ke Woh Apna Khana Pina Chhorh De.

Aurto Me Gaali Gulooch Aur La'an Ta'an Bahut Ziyadah Hai Roze Ki Haalat Me Uska Khaas Khiyaal Rakhna He Ke Zabaan Se Kahi Gandi Bate Na Nikle. Rozah Sirf Bhuk Aur Piyaas Bardashat Karne Ka Naam Nahi He. Aadaab Siyaam Me He Ham Hath, Pair,Dil Aur Dimaag Aur Zabaan Tamaam Aazaae Badan Ko Munkiraat Se Door Rakhe.

☆ LOGO KO IFTAAR KARANA: Nabi Paak Sallallaahu Alyhi Wasallam Ne Farmaya:

من فطر صائما كان له مثل أجره غير أنه لا نقص من أجر الصائما شيئا).صحيح الترمذي(

Tarjumah:- Jis Shakhas Ne Kisi Rozah Daar Ko Iftaar Karwaya To Us Shakhas Ko Bhi Itna Hi Sawaab Mile Ga Jitna Sawaab Rozedaar Ke Liye Hoga Aur Rozah Daar Ke Apne Sawaab Me Se Kuch Bhi Kami Nahi Ki Jaae Gi.

Aurat Chahe To Apne Zaati Paise Se Deegar Khawaateen Ko Iftaar Kara Sakti Hai Shohar Ki Taraf Se Iftaar Ki Dawat Par Biwi Ko Bhi Ajar Mile Ga Agar Uske Kaamo Me Madad Karti He.

☆ UMRAH KARNA: Ramazaan Me Mard Ki Tarah Aurat Bhi Umrah Kar Sakti He Is Maah E Mubarak Me Umrah Ka Sawaab Haj Ke Barabar He,Ek Dusri Rivayat Me Nabi Sallallaahu Alyhi Wasallam Ke Sath Haj Karne Ke Barabar Kaha Gaya He.

Nabi Kareem Sallallaahu Alyhi Wasallam Ne Ek Ansaariya Aurat Se Farmaya Tha.

فإذا جاء رمضان فاعتمري فإن عمرة فيه تعدل حجة) .صحيح مسلم :١٢٥٦)

Tarjumah:- Jab Ramazaan Aae To Tum Umrah Kar Lena Kuy Ke Is(Ramazaan)Me Umrah Karna Haj Ke Barabar Hai.

Yaha Ek Baat Waazeh Rahe Ke Aurat Ke Liye Umrah Ke Safar Me Mehrim Ka Hona Zaroori He Bagair Mehram Safar Karne Aur Umrah Karne Se Gunehgaar Hogi. Dusri Baat Yah He Ke Aurat Ho Ya Mard Dusre Mulk Se Safar Kar Ke Saudi Arab Aane Wale Umrah Karna Mashaqqat Ka Baais He Aur Ramazaan Jaise Mubarak Mahine Me Ek Ajar Ke Husool Ke Liye Ajar Wale Kaam Chhutne Ka Imkaan He. Is Liye Jo Saudi Arab Me Maujood Hai Unke Liye To Aasani He Bahari Logo Ke Liye Kulfat Ke Sabab Apne Apne Mulko Me Hi Ramazaan Guzaarna Ziyadah Behtar Behtar He Haa Saudiya Me Pura Ramazaan Guzaarne Ma Iradah To Uski Baat Alag He.

☆ MISWAAK KARNA: Aap Sallallaahu Alyhi Wasallam Ka Dastoor Hamesha Miswaak Kiya Karte The Aur Ramazaan Shareef Me Bahut Ziyadah Kiya Karte The.

Ammar Bin Rabi'a RA Farmate Ha:

رأيت النبي صلى الله عليه وسلم يستاك وهو صائم ما لا احس أؤ اعدا) .رواه البخاري معلقا).

Tarjumah:- Mene Nabi Kareem Sallallaahu Alyhi Wasallam Ko Roze Ki Haalat Me Shumaar Karne Se Ziyadah Miswaak Karte Dekha.

Use Imaam Bukhari Ne Taleeqan Rivayat Kiya He.

☆ BACHCHO SE TARBIYAT KE TAUR PAR ROZAH RAKHWANA: Agar Bachcha Rozah Rakhne Ki Taaqat Rakhta Ho To Use Aadatan Rozah Rakhwana Chaahiye Rab'i

Bint Muawwiz RA Farmati Hai Ke Ham Apne Bachcho Se Rozah Rakhwate The Aur Unke Liye Toyes Rakhte Jab Bachcha Khane Ke Liye Rote To Ham Unhe Woh Khilone Paish Kar Dete Yaha Tak Ke Iftaar Ka Waqt Ho Jata. (Bukhari Sharif)

☆ **ETEKAAF:** Jis Tarah Mard Ke Liye Etekaaf Masnoon He Usi Tarah Aurat Ke Liye Bhi Etekaaf Mashro'o Hai Aur Yah Bhi Waazeh Rahe Ke Etekaaf Ki Jagah Sirf Masjeed He Jaisa Ke Upar Qura'an Ki Aayat Se Waazeh He Aur Nabi Kareem Sallallaahu Alyhi Wasallam Ne Us Par Amal Kar Ke Dikhaya He Agar Aurat Etekaaf Kare To Use Bhi Masjid Me Hi Etekaaf Karna Hoga Chaahe Jame Masjid Ho Ya Gair Jame. Sirf Jame Masjid Me Etekaaf Wali Rivaayat

الاعتكاف الا في مسجد جامع.

Par Kalaam He. Agar Jam'e Masjid Me Etekaaf Kare To Ziyadah Behtar He Taaki Namaaz E Jum'a Ke Liye Nikalne Ki Zaroorat Na Parhe.

Etekaaf Ramazaan Me Kiye Jane Wale Un Aamal Me Se He Jis Ki Taakid Aai He Aur Yah Un Sunnate Muakkidah He Jis Me Nabi Sallallaahu Alyhi Wasallam Ne Hameshgi Barti He Aur Aakhri Ashre Me Uski Taakeed Ki He Uski Daleel Hazrat Abu Hurairah RA Se Yah Hadees He Ke Nabi Kareem Sallallaahu Alyhi Wasallam Har Year Ramazaan Me Din Ka Etekaaf Kiya Karte The Intiqaal Ke Saal Aap Ne 20 Din Ka Etekaaf Kiya.(Bukhari Sharif)

☆ **NAMAAZ E TARAAWEEH**: Saudi Arab Me To Aurte Masjid Me Aa Kar Jama'at Se Taraweeh Ki Namaaz Ada Karti He Taraweeh Jise Qiyaamul Lail Aur Tahhjud Bhi Kehte Hai Ramazaanul Mubarak Me Us Ka Ajar Bahut Barh Jata He Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

من قام رمضان ايمانا واحتسابا غفر له ما تقدم من ذنبه).صحيح مسلم:٧٥٩)

Tarjumah:- Jis Ne Ramazaan Ki Raato Me Namaaz E Taraaweeh Parhi Imaan Aur Sawaab Ki Niyyat Ke Sath Uske Agle Tamaam Gunaah Maaf Ho Jaaenge.

Lihaza Aurto Ko Bhi Taraaweeh Ki Namaaz Ka Ehtimaam Karna Chaahiye Agar Masjid Me Aurto Ke Liye Alag Intizaam Na Ho To Ghar Par Hi Jama'at Se Ya Akele Taraweeh Ki 8 Rakaat Namaaz Parhe Fir 3 Rakat Witr Parhe.

☆ **SHAB E QADR ME IJTIHAAD**: Lailatul Qadr Ki Ahmiyat Aur Fazilat Par Ek Mukammal Surat Naazil Hui He Jis Se Uski Fazilat Ka Bakhubi Andazah Lagaya Ja Sakta He. Is Raat Qayam Ka Ajar Pichle Sare Gunaaho Ka Kaffarah He.

من قام ليلة القدر ايمانا واحتسابا غفر له ما تقدم من ذنبه).صحيح البخاري :١٩٠١(

Tarjumah:- Jo Laylatul Qadr Me Imaan Aur Ahtisaab Ke Sath Qiyaam Kare Uske Sabqa Tamaam Gunaah Maaf Kar Diye Jate Hai.

Jaha Tak Is Raat Ki Ta'iyn Ka Masala He To Is Silsile Me Ulma Ke Mukhtalif Aqwaal He Magar Rajeh Qaul Yah He Ke Laiylatul Qadr Ramazaan Ke Aakhri Ashre Ki Taaq Raato(21,23,25,27,29) Me Se Koi Ek He Uski Daleel Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

تحروا ليلة القدر في الوتر من العشر الاواخر من رمضان).صحيح البخاري:٢٠١٧(

Tarjumah:- Laylatul Qadr Ko Ramazaan Ke Aakhri Ashre Ki Taaq Raato Me Talash Karo.

Lihaza Aurto Ko Bhi Taaq Raato Me Shabe Bedaari Karni Aur Khub Khub Ta'at Bhalaai Ka Kaam Karna Chaahiye Jab Jaagna Hi Maqsood Nahi Balke Jaag Kar Bhalaai Ka Kaam Karna Maqsood He.

RAMAZAANUL MUBARAK SE MUTALLIQ AURTON KE MAZEED CHAND MASAAIL:

(1) BEEMAAR AURAT KA HUKAM: Bimaar Aurat Ki 2 Qisme Hai Ek Woh Bimaar Aurat Jo Rozah Ki Wajah Se Mashaqqat Ya Jismani Taklif Mehsoos Kare Ya Shadeed Bimaari Ki Wajah Se Unme Dawa Khane Par Majboor Ho To Apna Rozah Chhorh Sakti He. Nuqsaan Ki Wajah Se Jitna Rozah Chhore Gi Utne Ka Baad Me Qaza Kare Gi Allah Ka Farmaan He:

فمن كان منكم مريضا اؤ على سفر فعدة من ايام اخر).البقرة:١٨٤(

Tarjumah:- Aur Jo Koi Mareez Ho Ya Fir Musaafir Ho To Dusre Dino Me Ginti Puri Kare.

Dusri Woh Bimaar Jin Ki Shifa Yaabi Ki Ummid Na Ho Aur Ayse Hi Burhe Mard Aur Aurat Jo Rozah Rakhne Ki Taaqat Na Rakhte Ho Un Dono Ke Liye Rozah Chhorna Jaiz He Aur Har Rozah Ke Badle Rozana Ek Miskeen Ko Aadhe Sa'a (Taqreeban Derh Kg) Gehu,Rice,Ya Khaai Jane Wali Dusri Chiz De De. Allah Ka Farmaan He:

وعلى الذين يطيقون فدية طعام مسكين).البقرة :١٨٤(

Tarjumah:- Aur Uski Taaqat Rakhne Wale Fidya Me Ek Miskeen Ko Khana De.

Yaha Yah Dhiyaan Rahe Ke Ma'mooli Pareshani Maslan: Zukaam,Sar Dard Wagairah Ki Wajah Se Rozah Torhna Jaiz Nahi He.

(2) MUSAAFIR AURAT KA HUKAM: Ramazan Me Musaafir Ke Liye Rozah Chhorna Jaiz He Jaisa Ke Allah Ka Farmaan He:

فمن كان منكم مريضا أؤ على سفر فعدة من ايام اخر).البقرة:١٨٤(

Tarjumah:- Aur Jo Koi Mareez Ho Ya Fir Musaafir Ho To Dusre Dino Me Ginti Puri Kare.

Agar Safar Me Rozah Rakhne Me Mushaqqat Na Ho To Musaafir Haalat E Safar Me Bhi Rozah Rakh Sakti He. Uske Bahut Sare Dalaail Hai. Maslan- Ek Sahaabi Nabi Kareem Sallallaahu Alyhi Wasallam Se Safar Me Rozah Ke Babat Puchte Hai To Aap Sallallaahu Alyhi Wasallam Ne Farmaya:

إن شئت صمت وإن شئت افطرت) .صحيح النسائى:٢٢٩٣(

Tarjumah:- Agar Tum Chaho To Rozah Aur Agar Chaaho To Chhor Do.

Musaafira Chhore Hue Rozah Ki Qaza Baad Me Karegi.

(3) HAIZ AUR NIFAAS WALI AURAT KA HUKM: Haiz Wali Aur Bachcha Janam Dene Wali Aurat Ke Liye Khoon Aane Tak Rozah Chhorhne Ka Hukam He Aur Jaise Hi Khoon Band Ho Jaae To Rozah Rakhna Shuru Kar De. Kabhi Kabhi Nifaas Wali Aurat 40 Din Se Pehle Hi Paak Ho Jati He To Paak Hone Par Rozah He Aurat Ke Liye Khoon Rokne Ki Dawa Istimaal Karne Se Behtar He Tabai Haalat Par Rahe. Haiz Aur Nifaas Ke Alawah Khoon Aae To Us Se Rozah Nahi Torhna He Balke Rozah Jaari Rakhna He.

(4) DUDH PILAANE WALI AUR HAMAL WALI AURAT KA HUKM: Dudh Pilaane Wali Aurat Aur Hamal Wali Aurat Ko Jab Apne Liye Ya Bachche Ke Liye Rozah Ke Sabab Khatrah Laahiq Ho To Rozah Chhorh Sakti He Bila Taklif Rozah Chhorna Jaiz Nahi He. Nabi Kareem Sallallaahu Alyhi Wasallam Ke Is Farmaan Ka Yahi Matlab He:

إن الله عزوجل وضع للمسافر الصوم وشطر الصلاة وعن الحبلى والمرضع).صحيح النسائی:٢٣١٤(

Tarjumah:- Allah Ne Musaafir Ke Liye Aadhi Namaaz Maaf Farma Di Aur Musaafir Aur Haamla Aur Dudh Pilaane Wali Ko Rozah Maaf Farma Diye.

Jab Uzar Ki Wajah Se Aurat Rozah Chhorh De To Baad Me Uski Qaza Kare Haamila Aur Murzia Ke Talluq Se Fidya Ka Zikar Milta He Jo Ke Sahih Nahi He.

(5) CHHOTI BACHCHI KE ROZAH KA HUKM: Upar Zikar Kiya Gaya He Ke Tarbiyat Ke Taur Par Bachcho Se Rozah Rakhwana Chaahiye Agar Taaqat Rakhte Ho Chaahe Ladka Ho Ya Ladki Lekin Jab Baalig Ho Jaae To Fir Us Par Rozah Farz Ho Jata He Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

رُفِعَ الْقَلَمُ عن ثلاثة :عن النائم حتى يَسْتَيْقِظَ، وعن الصبي حتى يَحْتَلِمَ، وعن المجنون حتى يَعْقِلَ) ."صحيح ابي داؤد:٤٤٠١(

Tarjumah:- Meri Ummat Me Se 3 Qism(Ke Logo) Se Pen Utha Liya Gaya He,Majnoon Aur Paagal Aur Be-Aqal He Jab Tak Ke Woh Hosh Me Aa Jaae Aur Soe Hue Se Jab Tak Ke Woh Bedaar Ho Jaae Aur Bachche Se Jab Tak Ke Woh Baalig Ho Jaae.

Kuch Ulma Ne Rozah Ke Liye Bachcho Ki Munaasib Umar 10 Saal Batalaai He Kuy Ke Hadees Me 10 Saal Par Namaaz Chhorne Par Maarne Ka Hukam He. Bahar Haal 10wa Saal Ho Ya Us Se Pehle Ka Agar Bachche Rozah Rakh Sakte Ho To Sarparast Ki Zimma Daari He Ke Unse Rozah Rakhwaae.

(6) QAZA ROZE TORHNE WALI AURAT KA HUKAM: Ramazan Me Bagair Uzar Ke Qasdan Rozah Chhorhne Wali Aurat Gunaah E Kabirah Ka Murtakib He. Ise Pehle Apne Gunaah Se Sachchi Taubah Karni Chaahiye Aur Jo Rozah Chhori He Uski Baad Me Qaza Bhi Kare. Aur Agar Koi Rozah Ki Haalat Me Jim'a Kar Leti He Use Qaza Ke

Sath Kaffarah Bhi Ada Karna He. Kaffarah Me Londi Aazaad Karna Ya Musalsal Do Mahine Ka Rozah Rakhna Ya 60 Miskeeno Ko Khana Khilana He. Yaad Rahe He Bila Uzar Rozah Torhne Ka Bhayaanak Anjaam He.

(7) BE-NAMAAZI AURAT KE ROZE KA HUKAM: Jaise Rozah Arkaan Islaam Me Se Ek Rukn He Waise Hi Namaaz Bhi Ek Rukn He Namaaz Ke Bagair Roze Ka Koi Faidah Nahi. Jo Namaaz Ka Munkar He Woh Islaam Ke Daaire Se Nikal Jata He. Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

العهد الذي بيننا وبينهم الصلاة فمن ترك فقد كفر(.صحيح الترمذي :٢٦٢١(

Tarjumah:- Hamare Aur Unke Darmiyaan Namaaz Ka Wada He Jis Ne Namaaz Ko Chhora Pas Usne Kufr Kiya.

Is Wajah Se Namaaz Ka Chhorne Wala Ka Rozah Qabool Nahi Hoga Balke Namaaz Chhorne Ki Wajah Se Uska Koi Bhi Amal Qabool Nahi Kiya Jaae Ga Jab Tak Ke Woh Taubah Na Kar Le.

Allah Ramazaan Ki Barakaat Aur Hasanaat Se Ham Sab Ka Daaman Bhar De Aur Us Maah E Mubarak Ko Hamari Najaat Ka Zariya Bana De. Aameen



6 Ma'zoor Khawateen Ramazaanul Mubarak Se Kaise Faidah Uthaaye?

Islaam Ek Aafaaqi Deen He,Uske Aagosh Me Rehmat Hi Rehmat Hai Is Deen Par Chalne Wala Rehmato Wala Aur Barkato Se Mala Maal Ho Jata Hai. Iski Misaale Taarikh Me Bhari Parhi Hai. Mumkin He Aaj Ke Musalmaan Imaan Aur Amal Ki Kamzori Ki Wajah Se Kahi Par Allah Ki Rehmat Aur Uski Madad Se Mehroom Ho Lekin Date Ke Zareen Page Hamari Kaamiyabi Aur Zafar Se Muzaiyyan Hai.

Islaam Me Har Ek Musalmaan Ki Ri'ayat Aur Diljui Ka Samaan Maujood He. Koi Maaldaar He Aur Koi Gareeb He To Aysa Nahi He Ke Maaldaari Ki Wajah Se Maaldaar Allah Ke Nazdeek Bahut Mehboob He Aur Gareeb Apni Gurbat Ke Sabab Mehboob Nahi. Parwardigaar Ke Nazdeek Mehboob Hone Ka Me'yaar Deen Aur Taqwah Hai. Jis Ke Paas Deendaari Hogi Allah Ka Taqwah Hoga Woh Allah Ka Mehboob Aur Piyara Banda Hoga Chaahe Woh Gareeb Ho Ya Daulatmand Ho Ya Unche Khandaan Ka, Ma'zoor Ho Ya Beemaar Ho Ya Sahat Mand Aur Tawana,Apaahij Ho Ya Sahih Saalim Is Liye Allah Ne Hame Jis Haal Me Rakha He Uska Taqwah Ikhtiyaar Kare Aur Bahut Ziyadah Nek Amal Anjaam De Allah Ka Farmaan Hai:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

Tarjumah: Ay Logo! Ham Ne Tum Sab Ko Ek Hi Mard Aur Aurat Se Paida Kiya He Aur Uske Liye Ke Tum Aapas Me Ek Dusre Ko Pehchaano Kunbe Qabeele Bana Diye Hai Allah Ke Nazdeek Tum Sab Me Se Ba-Izzat Woh He Jo Sab Se Ziyadah Darne Wala He Yaqeen Mano Ke Allah Dana Aur Bakhabar Hai.(Surah Hujaraat:13)

Kuch Deendaar Log Jab Beemaar Ho Jate Hai To Gamgeen Ho Jate Hai Ke Ab Neki Ka Mauqah Kam Ho Gaya Bataur E Khaas Nek Aurte Ramazaanul Mubarak Me Haiz Aur Nifaas Aa Jane Aur Namaaz Aur Rozah Se Door Hone Ke Sabab Bahut Hi Maayus Ho Jati Hai Aur Khud Ko Mardo Se Kamtar Aur Deendaari Ke Atibaar Se Kam Samjhti Hai Aysi Aurto Ko Maayus Nahi Hona Chaahiye Islaam Ne Sab Ki Ri'ayat Ki He Aur Haalat E Haiz Aur Nifaas Bhi Ramazaanul Mubarak Me Bahut Se Neik Aamaal Anjaam

De Sakti Hai Aur Khub Khub Ajar O Sawaab Kama Sakti Hai Jinhe Me Niche Likhna Chahta Hu. Is Se Pehle Aap Ko Chand Nasihate Karna Chahta Hu.

(1) Mo'amin Mard Aur Aurat Ko Kabhi Allah Ki Rehmat Se Mayus Nahi Hona Chaahiye Woh Bade,Chhote,Kale,Gore, Gareeb Aur Maaldaar Aur Bimaar Aur Tandurast Me Koi Farq Nahi Karta Balke Uska Fazl Aur Karam Har Qism Ke Neik Bando Par Aam Hai.

(2) Bimaari Aur Sahat Aur Aurto Ke Makhsus Din Mukhtalif Maraahil Allah Ki Jaanib Se Hai Woh Apne Bando Ke Liye Woh Karta He Jo Uske Haq Me Munaasib Hota He Agar Aap Ramazaan Me Bimaar Ya Haiz Aur Nifaas Me Hai To Isme Bhi Allah Ki Koi Na Koi Hikmat He Aap Ne Pehle Se Ramazaan Me Rozah Rakhne Aur Nek Aamaal Karne Ki Niyyat Ki Thi Magar Uzar Ki Wajah Se Kuch Nek Kaam Nahi Kar Pa Rahe Hai To Allah Niyyat Ka Sawaab Dega. Nabi Sallallaahu Alyhi Wasallam Ka Farmaan He:إن الأعمال بالنيات.(بخاري)

Tarjumah:- Aamaal Ka Daromadaar Niyyat Par Hai.

Bandah Kisi Neki Ki Niyyat Kar Le Aur Uzar Ke Sabab Woh Neki Na Kar Sake To Allah Uska Sawaab Deta Hai.

(3) Jo Aadmi Sahat Me Jo Amal Karta The Bimaari Ke Sabab Agar Us Se Woh Amal Chhut Jaae To Use Amal Karne Ke Barabar Ajar Mile Ga Yah Allah Ka Bando Par Bada Ehsaan He. Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan Hai:

إذا مرض العبد أو سافر كتب له مثل ما كان يعمل مقيما صحيحا۔)صحيح البخارى(2996:

Tarjumah: Jab Bandah Bimaar Hota He Ya Safar Karta He To Uske Liye Un Tamaam Ibaadat Ka Sawaab Likha Jata He Jinhe Iqaamat Ya Sahat Ke Waqt Karta Tha.

Ab Yaha Mukhtasar Ma'zoor Aurato Ke Liye Ayse Aamaal Bayan Karta Hu Jo Woh Ramazaanul Mubarak Me Anjaam De Sakti Hai Aur Ajar O Sawaab Kama Sakti Hai Ma'zoor Se Muraad Beemaar,Haiz Wali,Nifaas Wali,Hamal Wali(Agar Rozah Nuqsaan Pohnchaae Usko Ya Uske Bachche Ko)Dudh Pilaane Wali(Agar Rozah Nuqsaan Pohnchaae Usko Ya Uske Bachche Ko)Aur Umar Raseedah (Is Qadr Burhi Ke Unhe Rozah Rakhne Ki Taaqat Nahi) Aurte Hai.

(1) Jin Aurto Ke Liye Zoa'f Aur Burhape Ke Sabab Rozah Rakhna Dushwaar He Woh Har Roze Ke Badle Ek Miskeen Ko Khana Dede. Khane Me Aadha Sa'a Yani Derh Kilo Anaaj Dena He. Rozah Ke Alawah Ramazaan Ke Jitne Khair Ke Kaam He Un Tamaam Me Woh Hissa Le Sakti Hai Unke Liye Kuch Bhi Mana Nahi Siwaae Uske Jis Ki Taaqat Nahi Rakhti.

(2) Bimaar Aurat Ki 2 Qisme Hai. Ek Woh Jo Waqti Taur Par Bimaar Ho Aur Rozah Rakhne Se Qaasir Ho To Bimaari Ke Dino Me Rozah Torh Degi Aur Baad Me Qaza Karegi Dusri Woh Jo Kisi Ayse Hameshgi Marz Me Mubtala Ho Jis Me Rozah Rakhna Dushwaar Ho To Aysi Aurte,Umar Raseeda Aurto Ke Zumre Me Hai. Yah Har Roze Ke Badle Rozana Ek Miskeen Ko Aadha Sa'a(Taqreeban Derh Kg) Wheat,Rice Ya Khaai Jane Wali Dusri Chize De De. Bimaar Aurat Apne Istita'at Namaaz Ke Sath Jis Amal Ki Taaqat Rakhe Anjaam Dene Ki Koshish Kare.

(3) Haamila Aur Dudh Pilane Wali Ko Rozah Se Nuqsaan Laahiq Hone Ka Dar Ho To Rozah Chhorh Sakti He Lekin Agar Kisi Qism Ke Nuqsaan Ka Khatrah Ho To Unhe Rozah Rakhna Chaahiye. Namaaz To Farz He Yah Sirf Haiz Aur Nifaas Me Saaqit He Lekin Bimaari, Zaifi, Aur Hamal Aur Raza'at Me Kabhi Bhi Namaaz Nahi Chhorti He. Namaaz Ke Sath Baqiya Sare Kaam Anjaam De Sakti Hai.

(4) Haiz Aur Nifaas Rozah Namaaz Mana Hai. Khoon Ruk Jane Ke Baad Namaaz Ki Qaza Nahi Lekin Rozo Ki Qaza Yaha Laazim Hai.

Yaha Ek Aham Masala Yah He Ke Haiz Waliyo Ko Lamahala Ramazaan Me Bhi Haiz Aae Ga Aur Kitni Aurto Ko Is Mahine Me Bachcha Bhi Paida Hota He To Haiz Aur Nifaas Ki Haalat Me Aurat Kon Konsa Nek Kaam Kar Sakti He Taaki Ramazaanul Mubarak Se Ziyadah Se Ziyadah Faidah Uthaya Ja Sake Aur Seelaane Dam Ki Lambi Muddat Bagair Neki Ke Ayse Hi Na Guzar Jaae.

Is Masala Ki Wazaahat Se Pehle Yah Batana Chahta Hu Ke Aam Taur Se Aurte Me Yah Taswwur Paya Jata He Ke Ramazaanul Mubarak Me Aurto Ke Liye Rozah Ke Siwa Koi Amal Nahi He Aur Jo Haiz Aur Nifaas Se Ho To Woh To Aur Bhi Samjhti Hai Ke Hamare Liye Kuch Bhi Nahi Jab Ke Aysa Nahi He. Ramazaanul Mubarak Me Aurte Kiya Gaya Amal Anjaam De Sakti Hai Is Par Mere Blog Me Mera Mazmoon He Jis Se Faidah Uthaya Ja Sakta He Yaha Chand Ayse Aamaal Zikar Karna Chahta Hu Jaise Haiz Aur Nifaas Wali Ramazaan Me Anjaam De Sakti Hai Aur Faidah Utha Sakti Hai.

(1)QUR'AN KI TILAAWAT:

Isme Ikhtilaaf Hai Ke Aurat Haiz Ki Haalat Me Qur'an Ki Tilawat Kar Sakti He Ke Nahi. Rajeh Qaul Ki Roshni Me Aurat Haiz Ki Haalat Me Aur Nifaas Ki Haalat Me Qur'an Ki Tilaawat Kar Sakti He Kuy Ke Mumaniat Ki Koi Sahih Hadees Waarid Nahi He. Is Jaanib Bahut Se Ahle Ilm Gae Hai Albatta Kuch Ulma Ne Kaha Ke Musahaf Ko Bagair Tuch Tilaawat Kare Aur Kuch Ne Kaha Ke Tilaawat Ke Waqt Hath Me Dastana Laga Le. Isi Tarah Teacher Aur Student Bhi Qura'an Ki Tilaawat Kar Sakti Hai Yaha Yah Bhi Kehna Chahta Hu Ke Aaj Tecnology Ka Zamana He To Kuy Na Us Se Faidah Uthaate Hue Mobile,Computer Aur Laptop Me Qur'an E Kareem Load Kar Ke Waha Se Bilajhijhak Tilaawat Kare Na Kisi Ka Etiraaz He Aur Na Hi Qari Ke Dil Me Khatka.

(2) ZIKR O AZKAAR: Subah Aur Sham Ke Azkaar,Sone Jaagne Ke Azkaar Aur Deegar Kisi Qism Ke Bhi Azkaar Aurat Haiz Aur Nifaas Me Kar Sakti Hai. Is Liye Aurat Ko Chaahiye Ke Azkaar Ki Mustanad Kitaabo Se Kasrat Se Azkaar Hifz Kar Le Jin Se Ramazaan Aur Gair Ramazaan Hamesha Faidah Utha Sakti He. Kuch Azkaar Kam He Magar Ajar O Sawaab Me Bahut Ziyadah Hai.

(3) DUA: Yah Moamin Ka Hathiyaar Hai Dua Se Bando Ko Har Chiz Mil Sakti He. Bimaari Se Shifa,Faqr Se Najaat, Mushkil Se Chutkara, Jannat Se Qareeb Aur Jahnnam Se Rastgaari. Sabhi Mumkin He Badr Ke Maidaan Me Nabi Sallallaahu Alyhi Wasallam Ne Dua Ki Iske Asar Se 313 Nihatte Musalmaan 1000 Ke Musallah Kaafiro Par Galba Paa Gae. Is Liye Ramazaan Me Sabhi Musalmano Ko Bashamul Haiz Aur Nifaas Bataur E Khaas Dua Ka Ahtimaam Karna Chaahiye Aur Dua Me Afzal Waqt Ko Talash Karna Chaahiye Maslan Sajdah Me Allah Ke Nuzool E Aasmaan Ke Waqt(Tihaai Raat)Azaan Aur Iqaamat Ke Darmiyaan Wagairah.

(4) ASTAGFAAR: Nabi Sallallaahu Alyhi Wasallam Din Me 100-100 Baar Astagfaar Kiya Karte The Haalat E Haiz Aur Nifaas Astagfaar Ko Kasrat Se Laazim Pakda Jaae Iska Bada Ajar Milta He. Allah Bahut Sari Chizo Me Barkat Deta He,Nekiyo Me Izafa Karta He Yaha Tak Ke Maaldaari Bhi Naseeb Karta He.

(5) TAUBAH: Taubah Yah He Ke Banda Sharminda Ho Kar Rab Se Apne Kiye Hue Gunaaho Ki Maafi Talab Kare. Ramazaan Ek Sunhera Mauqah He Is Mauqah Se Faidah Uthate Hue Hame Apne Jurm Ka Rabbul Aalameen Ke Samne Etiraaf Karna

Chaahiye Aur Aaindah Is Se Bachne Ka Iradah Karna Chaahiye. Allah Taubah Karne Walo Ko Pasand Karta He Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

كل بني آدم خطاء،وخير الخطائين التوابون).صحيح الجامع:٤٥١٥(

Tarjumah:- Har Bani Aadam Gunehgaar He Aur Sab Se Achcha Gunehgaar Woh He Jo Taubah Karne Wala He.

(6) SADQAH O KHAIRAAT: Is Maah E Mubarak Me Haiz Aur Nifaas Apne Dil Se Gurba Aur Masaakin Ko Sadqa De Sakti Hai Apne Paas Maal Na Ho To Shohar Ki Ijaazat Se Uske Maal Se Sadqah Dene Me Dono Ko Sawaab Mile Ga.

(7) DUSRO KO IFTAAR KARA Kar Rozah Daaro Ke Barabar Sawaab Haasil Kiya Ja Sakta Hai.

(8) ROZAH DAARO KE LIYE IFTAARI Taiyyar Karne Aur Unke Liye Sehri Taiyyar Karne Se Bhi In Sha Allah Sawaab Mile Ga.

(9) DARS O TA'LEEM: Agar Aap Ke Paas Deeni Ta'leem He To Aurat Ke Liye Ramazaan Me Rozedaar Deeni Ahkaam Se Waqifiyat Ke Liye Ta'leem Ka Intizaam Kare Aur Aurto Ko Islaam Ki Zaroori Ta'leem Se Aagaah Kare Quraan Aur Hadees Ka Bhi Dars De Sakte Hai Allah Ke Fazal Se Aap Ko Is Amal Ka Bahut Bara Ajar Mile Ga. Agar Ta'leem Yaafta Nahi Hai To Dusro Ke Ilmi Halqe Me Shaamil Ho Kar Deen Se Aagaahi Haasil Kare.

(10) SHAB E QADR SE FAIDAH: Agar Koi Haiz Aur Nifaas Wali Ramazaan Ka Aakhri Ashra Paa Le To Us Raat Shab Bedaari Kare,Khub Khub Dua,Zikr Taubah Aur Astagfaar Kare. Is Raat Ki Makhsoos Dua Bataur E Khaas Parhe. Shab E Qadr Ki Dua Yah He:

اللهم انك عفو تحب العفو فاعف عنى.

Ay Allah Tu Maaf Karne Wala He Maafi Ko Pasand Karta He Lihaza Tu Mujhe Maaf Kar De.

Khulasa Kalaam Yah He Ke Haiz Aur Nifaas Wali Aurat Ko Badni Ibaadat Me Namaaz Rozah Mana He Magar Qalbi Aur Lisaani Aamaal Maslan Zikar O Azkaar Dua

Aur Astagfaar,Sadqa Aur Khairaat Aur Usme Tadrees Aur Deeni Kitaabo Ka Mutali'a Jaise Aamaal Anjaam Dena Jaiz He. Isi Tarah Woh Aamaal Jo Taharat Wagair Tahaarat Dono Me Anjaam Dena Jaiz He Woh Bhi Kar Sakti Hai Jaise Khidmat E Khalq, Husne Muashirat,Sila Rehmi,Nasihat Ahsaan Aur Sulook,Neki Par Madad,Buraai Se Rokne Me Madad Wagairah.



7. HAAMILA AUR MURZIA RAMAZAAN KE CHHUTE HUE ROZO KI QAZA KARE GI

Hamila Aur Murzia Ke Chhute Hue Rozo Se Mutalliq Ahle Ilm Ke Darmiyaan Ikhtilaaf Paya Jata He,Me Ne Ikhtisaar Se Is Masala Ko Bayaan Karne Ki Koshish Ki He Allah Se Dua He Ke Mujhe Sawaab Aur Durustagi Ki Taufeeq De. Aameen

Hamila(Hamal Wali) Aur Murzia(Bachche Ko Dudh Pilaane Wali)Ke Liye Rozo Se Mutalliq 2 Haalaat Ho Sakte Hai.

(1) Ya To Haamila Aur Murzia Ko Roza Rakhne Me Apne Liye Ya Bachche Ke Liye Mashaqqat Nahi Ho Sakti Hai Aysi Surat Me Unhe Ramazaan Ka Roza Rakhna Chaahiye.

(2) Ya Fir Rozah Rakhne Me Unhe Apne Liye Ya Bachche Ke Liye Mashaqqat Mehsoos Ho Sakti He Aysi Surat Me Haamila Aur Murzia Ramazaan Ke Roze Chhorh Sakti He Aur Jab Mashaqqat Door Ho Jaae Tab Ramaazaan Ke Chhute Rozo Ki Qaza Kare Gi.

Yaad Rahe Kuch Ahle Ilm Ne Kaha He Ke Haamila Aur Murzia Ramazaan Ke Chhute Rozo Ki Qaza Nahi Karegi Balke Fidya Degi, Yah Baat Sahih Nahi He. Sahih Baat Yah He Ke Haamila Aur Murzia Agar Ramazaan Me Mashaqqat Ki Wajah Se Rozah Chhorhti He To Baad Me Un Rozo Ki Qaza Karegi. Is Baat Ko Daleel Se Samjhne Ke Liye Pehle Yah Janna Zaroori He Ke Haamila Aur Murzia Kis Hukam Me Daakhil Hai?

Ham Haamila Aur Murzia Ko Zaeeful Umar Burhi Aurat Ke Hukam Me Nahi Maan Sakte Kuy Ke Na Is Bare Me Shariat Se Koi Daleel Waarid He Aur Na Hi Mushahida Aur Tajrubah Me Woh Burhi He Ke Kabhi Bhi Rozah Nahi Rakh Sakti Balke Woh Waqti Taur Par Rozah Rakhne Se Qaasir Hai Baad Me Rozah Rakhne Ki Taaqat Rakhti Hai. Ibne Majah Ki Sahihul Asnaad Hadees Par Gaur Kar Ke Uska Hukam Jaante Hai. Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

إن الله عزوجل وضع عن المسافر شطر الصلاة وعن المسافر والحامل والمرضع الصوم .(صحيح ابن ماجه وقال الشيخ الألباني حسن صحيح:)

Tarjumah:- Allah Ne Musaafir Ke Liye Aadhi Namaaz Maaf Farma Di Aur Musaafir Aur Haamila Aur Dudh Pilane Wali Ko Roze Maaf Farma Diye.

Alfaaz E Hadees Par Gaur Kare Ke Waaw E Atf Ke Zariya Nabi Sallallaahu Alyhi Wasallam Ne Musaafir, Haamila Aur Murzia Ka Hukam Bataya He Jis Se Saaf Maloom Hota He Ke Yah Dono Rozah Ke Baab Me Musaafir Ki Tarah Hai Yani Jis Tarah Musaafir Ko Haalat E Safar Me Mashaqqat Ki Wajah Se Rozah Chhorhne Ki Rukhsat Di Gai He Baad Me Un Rozo Ki Qaza Kare Gi,Thik Usi Tarah Haamila Aur Murzia Bhi Mashaqqat Ki Wajah Se Ramazaan Ke Roze Chhorh Sakti He Aur Ramazaan Ke Baad Jab Unhe Mashaqqat Se Raahat Mile Tab Un Rozo Ki Qaza Kare Gi.

Ab Musaafir Ki Rozo Ki Rukhsat Ko Quraani Aayat Ke Tanaazur Me Dekhte Hai Allah Ka Farmaan He:

فمن كان منكم مريضا أو على سفر فعدة من ايام اخر .(البقرة:)

Tarjumah:- Tum Me Se Jo Shakhas Bimaar Ho Ya Safar Me Ho To Woh Aur Dino Me Ginti Ko Pura Kar Le.

Yani Yah Bimaar Aur Musaafir Ko Rukhsat Di Gai He Ke Woh Bimaari Ya Safar Ki Wajah Se Ramazaanul Mubarak Me Jitne Roze Na Rakh Sake Ho Woh Baad Me Rakh Kar Ginti Puri Kar Le.(Tafseer Ahsanul Bayaan)

Yaha Par Allah Ne Musaafir Ko Mareez Ke Sath Zikar Kiya Kuy Ke Dono Ki Haalat Me Mashaqqat Paai Jati He Is Liye Dono Ka Hukam Barabar He Woh Yah Ke Haalat E Safar Ki Mashaqqat Se Ya Bimaari Ki Mashaqqat Se Jo Roze Chhut Jaae Unhe Baad Me (Mashaqqat Door Hone Par)Pure Kiye Jaae.

Ibne Majah Ki Mazkoorah Hadees Aur Surah Baqarah Ki Upar Zikar Ki Gai Aayat Ko Mila Kar Dekhne Se Maloom Hota He Ke Haamila Aur Murzia Musaafir Ke Hukam Me Hai Aur Musaafir Mareez Ke Hukam Me Hai Goya Haamila Aur Murzia Musaafir

Aur Mareez Ke Hukam Me Hui Is Wajah Se Haamila Aur Murzia Ramazaan Ke Chhute Hue Rozo Ki Baad Me Qaza Kare Gi.

Jo Log Kehte Hai Ke Haamila Aur Murzia Ramazan Ke Chhute Hue Rozo Ka Fidya Degi Unki Baat Sahih Nahi He Uski Ek Wajah To Yah He Ke Woh Ahle Ilm Haamila Aur Murzia Ke Hukam Ki Wazaahat Nahi Karte,Dusri Wajah He Ke Haamila Aur Murzia Ko Burhi Aurat Par Qiyaas Karna Galat He Uska Zikar Pehle Kar Chuka Hu. Teesri Wajah Yah He Ke Fidya Ke Silsile Me Farmaan E Rasool Sallallaahu Alyhi Wasallam Me Koi Saraahat Nahi Milti Aur Chhothi Wajah Yah He Ke Ek Nas Ki Wazaahat Jab Dusre Nusoos Se Hoti Ho Waha Aasaar Aur Aqwaal Marjoo Qaraar Paaenge Is Wajah Se Fidya Se Mutalliq Ibne Abbas Wala Asar Marjoo Qaraar Paae Ga Nez Ali RA Se To Basaraahat Qaza Karna Manqool He.



8. MAIYYAT KI TARAF SE RAMAZAAN KE CHHUTE HUE ROZO KI QAZA.

MAIYYAT KE ROZE KI CHAND AQSAAM HAI:

(1) Aisa Maiyyat Jis Ne Qasadan Ramazaan Ka Koi Rozah Hi Nahi Rakha Aur Woh Na Namaaz Ka Paband Raha Aur Na Hi Rozo Ka. Ayse Mareez Ke Chhute Hue Rozo Ki Koi Qaza Aur Koi Fidya Nahi He Kyun Ke Woh Namaaz Aur Rozah Ka Taarik He Jis Ka Hukam Kaafir Ka He.

(2) Aysa Maiyyat Jo Namaaz Aur Rozah Ka Paaband Ho(Rozah Aur Namaaz Ke Farz Hone Ka Qaail Ho) Magar Gaflat Aur Susti Ki Wajah Se Isne Ramazaan Ke Chand Roze Amadan Chhora Ho Sahih Qaul Ke Mutaabiq Uske Rozo Ki Qaza Wareseen Ke Zimma He.

(3) Aysa Maiyyat Jo Hameshgi Wala Bimaar Ho Ya Badi Umar Ki Wajah Se Rozah Na Rakh Sakta Ho To Har Rozah Ke Badle Use Zindagi Me Hi Fidyah Dena Chaahiye Tha Magar Is Waqt Kisi Wajah Se Nahi De Saka To Wafaat Ke Baad Uske Wareseen Maiyyat Ke Maal Me Se Jo Rozah Ke Badle Ek Miskeen Ko Aadha Sa'a Anaaj Sadqa Kare.

(4) Aysa Maiyyat Jise Wafaat Se Pehle Achanak Ramazaan Me Bimaari Laahiq Ho Gai Aur Isi Bimaari Me Mubtala Ho Kar Wafaat Pa Gaya Use Rozah Qaza Karne Ki Mohlat Nahi Mili To Ayse Mareez Ki Jaanib Se Wareseen Par Na Rozah He Na Fidiyah Kuy Ke Maiyyat Ma'zoor He. Chaahe Maiyyat Se Ramazaan Ke Pure Roze Chhute Ho Ya Aakhir Ke Chand. Yahi Hukam Haiz Aur Nifaas Ki Haalat Me Chhute Roze Aur Baad Me Uski Mohlat Na Pane Ka Bhi He Yani Qaza Ki Mohlat Naseeb Na Hui Wafaat Ho Gai.

(5) Aysa Maiyyat Jis Ne Ramazaan Me Safar Ya Bimaari Ya Haiz Aur Nifaas Ya Hamal Aur Raza'at Ya Kisi Uzar Ki Wajah Se Chand Rozah Chhora Ho Aur Ramazaan Ke Baad Uski Adaaegi Ki Mohlat Mili Magar Kisi Wajah Se Qaza Nahi Kar Saka To Wafaat Ke Baad Maiyyat Ke Wareseen Me Se Koi Ek Ya Chaahe To Sabhi Mil Kar Maiyyat Ke

Chhute Hue Roze Rakh Le Yah Jaiz Aur Mashru He Taaham Yah Baat Bhi Ilm Me Rahe Ke Agar Fidiyah Bhi De Diya Jaae To Kifaayat Kar Jaae Ga. Isi Tarah Yah Bhi Hukam He Ke Agar Maiyyat Ke Rishta Daar Me Se Koi Rozah Na Rakh Sakta Ho Ya Rozah Rakhne Wala Koi Maujood Na Ho To Bhi Fidiyah De Diya Jaae Ga.

(6) Maiyyat Ke Zimma Kaffaaraat Ke Roze Ho To Uski Bhi Qaza Ki Jaae Gi.

(7) Maiyyat Ke Zimma Nazar Ke Roze Ho To Bila Ikhtilaaf Uski Qaza Deni Hogi.

(8) Maiyyat Ki Taraf Se Aam Nifli Roze Nahi Rakhe Jaaenge Yani Maiyyat Ke Iysaal E Sawaab Ke Liye Nafli Roze Rakhna Jaiz Nahi He.

(9) Aysa Aadmi Jis Ne Ramazaan Ka Chand Din Ya Unme Rozah Rakha Aur Fir Darmiyaan Me Faut Ho Gaya To Faut Hone Ke Waqt Se Le Kar Ramazaan Ke Aakhir Tak Jo Rozah Maiyyat Nahi Rakh Saka Uski Qaza Nahi He Kuy Ke Maiyyat Ke Ramazaan Ke Yah Din Paae Hi Nahi Aur Ramazaan Ka Rozah Uske Liye He Jo Ramazaaan Paae.

Upar Aap Ne Maiyyat Ke Rozo Ko 9 Aqsaam Ka Ilm Haasil Kiya Unme Se Kuch Aqsaam Ayse Hai Jin Me Maiyyat Ki Taraf Se Rozo Ki Qaza He Aur Kuch Aqsaam Me Rozo Ki Qaza Nahi He. Ab Yaha Yah Baat Jaan Le Ke Maiyyat Ki Taraf Se Ramazaan Ke Chhute Hue Rozo Ke Qaza Se Mutalliq Ahle Ilm Ke Darmiyaan Ikhtilaaf Waaqe Hua He Kuch Ke Nazdeek Maiyyat Ki Taraf Se Chhute Hue Ramazaan Ke Rozo Ki Qaza Karni He Jab Ke Kuch Ahle Ilm Ne Rozo Ke Bajaae Fidiyah Dene Ki Baat Kahi He.

Dalaail Ki Roshni Me Maiyyat Ki Taraf Se Chhute Hue Farz Rozo Ki Qaza Jawaaz Aur Uski Mashruiyat Saabit Hoti He Lihaza Chand Dalaail Mulahiza Farmaae. Allah Ka Farmaan He:

فمن کان منکم مریضا أؤ علی سفر فعدۃ من ایام اخر).سورۃ البقرۃ:١٨٤(

Tarjumah:- Aur Jo Koi Mareez Ho Ya Musaafir Ho To Dusre Dino Me Ginti Puri Kare.

Yah Aayat Batlaati He Jab Aadmi Ko Chhute Rozo Ki Mohlat(Ayyam E Ukhar) Mile To Qaza Kare Aur Mohlat Milne Ki Bawajood Qaza Na Kar Saka To Maiyyat Ka Wali Qaza Kare. Us Se Yah Baat Bhi Maloom Hoti He Ke Jis Maiyyat Ko Apne Rozo Ki Qaza Ki Mohlat Na Mili Uske Chhute Hue Rozo Ki Qaza Ya Fidya Waaris Par Nahi He.

Aur Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

من مات وعليه صيام صام عنه وليه).صحيح البخاري:١٩٥٢،صحيح مسلم:١١٤٧(

Tarjumah: Jo Shakhas Is Haalat Me Faut Ho Ke Uske Zimma Roze The To Uski Taraf Se Uska Wali Rozah Rakhe Ga.

Yaha Wali Se Muraad Sarparast Waaris Yani Baap,Bhai,Beta,Cha cha Zaad Bhai Ya Qareebi Rishta Daar Me Se Koi Bhi He. Yah Hadees Apne Mani Aur Mafhum Me Aam He Jo Nazar Aur Farz Rozo Ko Shaamil He. Isme To Koi Ikhtilaaf Nahi He Ke Maiyyat Ke Zimma Agar Nazar Ke Roze Ho To Uska Waaris Qaza Kare Ga Ikhtilaaf Sirf Usme He Ke Maiyyat Ke Farz Roze Jo Ramazaan Ke Hai Uski Qaza Kare Ga Ke Nahi?

Mazkoorah Hadees Ki Sahat Me Koi Ikhtilaaf Nahi He Kuy Ke Bukhari Aur Muslim Ki He Isi Tarah Sahihain Ki Yah Rivaayat Bhi Daleel He.

جاء رجلٌ إلى النبيِّ صلَّى اللهُ عليهِ وسلَّمَ فقال : يا رسولَ اللهِ ! إنَّ أمي ماتت وعليها صومُ شهرٍ .أفأقضيهِ عنها ؟ فقال " لو كان على أمكَ دَيْنٌ ، أكنتَ قاضيهِ عنها ؟ " قال : نعم . قال " فدَيْنُ اللهِ أحقُّ أن يُقضى). " صحيح مسلم(1148:

Tarjumah:-Ek Aadmi Nabi E Akram Sallallaahu Alyhi Wasallam Ke Paas Aa Kar Kaha:Ay Allah Ke Rasool! Meri Maa Faut Ho Gai He Aur Uske Zimme Ek Maah Ke Roze Hai Kiya Me Uski Taraf Se Qaza Karu?To Aap Sallallaahu Alyhi Wasallam Ne Farmaya: Agar Tumhari Maa Par Qarz Hota To Kiya Uski Taraf Se Ada Na Karta,Kaha Ha. To Nabi Ne Kaha Ke Allah Ka Qarz Qaza Kiye Jane Ka Ziyadah Haq Rakhta He.

City Ke Lafz Se Gaalib Gumaan Yahi He Ke Saail Ne Apni Maa Ke Chhute Hue Ramazaan Ke Roze Ki Babat Hi Sawaal Kiya Ho Kuy Ke Ramazaan Ka Roza Ek Mahina Ka Hota He Jis Ki Yaha Saum E Shahr Se Tabeer Ki Gai He. Un Ahaadees Ke Alawah Musnad E Ahmed Ki Ek Rivaayat Me Saaf Lafz Ramazaan Ki Qaza Zikar He.

أتتهُ امرأةٌ فقالت : إنَّ أمي ماتت وعليها صومُ شهرِ رمضانَ أَفَأَقْضِيهِ عنها قال : أرأيتُكِ لو كان عليها دَيْنٌ كنتِ تقضيهِ قالت : نعم قال : فَدَيْنُ اللهِ عزَّ وجلَّ أَحَقُّ أن يُقْضَى)مسند أحمد(

Tarjumah: Ek Aurat Nabi E Akram Sallallaahu Alyhi Wasallam Ki Khidmat Me Haazir Hui Aur Arz Ki Meri Ammi Faut Ho Gai He Un Par Ramazaan Ke Ek Mahine Ke Roze Hai Kiya Me Unki Taraf Se Qaza Karu? Aap Sallallaahu Alyhi Wasallam Ne Farmaya: Tumhara Kiya Khayaal He Agar Us Par Qarz Hota To Tum Ada Karti? To Unhone Kaha: Ha,Aap Ne Farmaya: Allah Ka Qarz Adaaegi Ka Ziyadah Haq Rakhta He.

Kuch Muhaddeseen Ne Ramazaan Ka Lafz Naqal Karne Walo Ki Khata Qaraar Diya He Magar Allama Ahmed Shakir Ne Musnad E Ahmed Ki Tehqeeq Me Is Lafz Ko Saabit Mana He Aur Uski Sanad Ko Sahih Qaraar Diya He. Dekhe. Almusnad: Tehqeeq Ahmed Shaakir:5/141)

Yah Hadees Sahih Muslim Me Bhi Waarid Me He Magar Waha Ramazaan Ka Lafz Nahi He Saum Shahr Aaya He Aur Pehle Batla Chuka Hu Ke Saum Shahar Se Bazaahir Ramazaan Hi Muraad Hai Is Hadees Se Zaahiran Maloom Hota He Ke Yah Do Alag Alag Waqia Hoga Ek Martaba Aurat Ne Rasool Sallallaahu Alyhi Wasallam Se Sawaal Hua Aur Woh Dusri Martaba Mard Ne Sawaal Kiya Ho. Agar Ramazaan Ka Lafz Saabit Maan Liya Jaae Jaise Ke Kuch Nuskhon Me He To Fir Ikhtilaaf Ki Gunjaaish Hi Nahi Rehti Masala Hal Ho Jata He Ke Maiyyat Ke Chhute Hue Ramazaan Ke Qarz Roze Qaza Kiye Jaaenge Muqtademeen Aur Muakhkhereen Ulma Me Se Bahut Se Ayse Mauqaf Ke Qaail He Magar Baaz Aasaar Se Maloom Hota He Ke Baaz Sahaba Maiyyat Ki Taraf Se Ramazaan Ke Roze Ki Qaza Ke Qaail Na The. Magar Fidiya Dene Ke Qaail The Niche Un Dalaail Ka Jawaab Diya Ja Raha He Jin Se Istidlaal Karte Hue Maiyyat Ki Taraf Se Qarz Rozo Ki Qaza Ka Inkaar Kiya Jata He.

Mane'een Ke Chand Dalaail Aur Unke Jawaabat

(1) Daleel Aur Uska Jawaab:-

من مات و علیه صیام صام عنه ولیه.

Wali Rivayat Nazar Se Mutalliq Hai Jaisa Ke Is Rivaayat Ki Raviya Aaisha RA Se Dusri Hadees Me Ramazaan Ke Rozo Ki Qaza Ki Nafi He. Woh Asar Is Tarah Se He:

عن عَمرةَ :أنَّ أمَّها ماتَت وعليْها مِن رَمضانَ فقالَتْ لعائشةَ :أقضيهِ عنْها ؟ قالَت :لا، بَل تصدَّقي عنْها مَكانَ كلِّ يومٍ نصفَ صاعٍ على كلِّ مسْكينٍ.

Tarjumah: Amru Se Rivayat He Ke Unki Maa Faut Ho Gai Us Par Ramazaan Ke Roze Baqi The Usne Aaisha RA Se Pucha Kiya Me Apni Maa Ki Taraf Se Unki Qazaai Du?Aap Ne Farmaya: Nahi,Balke Har Roze Ke Badle Kisi Miskeen Par Ek Sa'a Gandoom Sadqa Kar.

JAWAAB: Awwalan ماتَ من Wali Rivayat Nabi Sallallaahu Alyhi Wasallam Ka Farmaan He Jo Ke Aam He Nez Usme Maiyyat Ke Chhute Hue Rozo Ke Mutalliq Qaidah Bayaan Kiya Ja Raha He Aur Dusri Rivaayat Farmaan E Rasool Nahi He Balke Asar He Asar Yah Hadees Ko Tarjeeh Di Jaae Gi Aur Is Haisiyat Se Bhi Tarjeeh Di Jaae Gi Ke Yah Ek Sahabiya Ki Samjh He Jo Farmaan E Rasool Ke Niche He. Sath Hi Asar Ke Mutalliq Shaikh Albani Ne Likha He Ke Uski Sanad Ko TarKamani Ne Sahih Magar Baiyhaqi Aur Asqalaani Ne Zaeef Kaha He Aur Uski Koi Dusri Sanad Nahi He.(Ahkaamul Janaaiz:215)

Dusri Daleel Aur Uska Jawaab:Hadees Me He Ke Maiyyat Ki Taraf Se Koi Namaaz Na Parhe Aur Na Hi Roza Rakhe.

لا يصوم أحد عن أحد ولا يصلى أحد عن أحد).مشكوة(

Tarjumah:- Koi Kisi Ki Taraf Se Na Roza Rakhe Aur Na Koi Kisi Ki Taraf Se Namaaz Parhe.

JAWAAB: Pehli Baat Yah He Ke Yah Rivayat Munqate Hai Jaisa Ke Shaikh Albani Ne Kaha Hai.(Takhreej Mishkaatul Masaabih:1977) Dusri Baat Yah He Ke Kuch Muhaddeseen Ne Mauqufan Sahih Kaha He Jaisa Ke Mubarak Puri RH To Uske 2 Jawaab Honge Pehla Jawaab Yah Hoga Ke Yah Zindah Aadmi Ke Mutalliq He Koi Zindah Aadmi Kisi Zindah Aadmi Ki Taraf Se Na Rozah Rakhe Aur Na Hi Namaaz Parhe. Dusra Jawaab Yah Hoga Ke Koi Zindah Aadmi Maiyyat Ki Taraf Se Namaaz Na Parhe Aur Nifil Rozah Na Rakhe.

Teesri Daleel Aur Uska Jawaab: Ibne Umar Ki Raae Yah Hai Ke Maiyyat Ki Taraf Se Ramazaan Ke Rozo Ki Qaza Nahi Hai.

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَعَلَيْهِ صِيَامُ شَهْرٍ فَلْيُطْعَمْ عَنْهُ مَكَانَ كُلِّ يَوْمٍ مِسْكِينٌ)ترمذى6441 :، ابن ماجه(1757:

Tarjumah: Abdullah Bin Umar RA Se Rivaayat He Ke Rasool Sallallaahu Alyhi Wasallam Ne Farmaya: Jo Shakhas Is Haal Me Faut Ho Jaae Ke Uske Zimma Aur Ramazaan Ke Roze Ho To Uski Taraf Se Har Din (Ke Roze)Ki Jagah Ek Miskeen Ko Khana Khilaya Jaae.

JAWAAB:- Yah Rivayat Zaeef He Is Se Istidlaal Nahi Kiya Jaae Ga. Dekhe(Zaeef Ibne Majah:347,Takhreej Mishkaatul Masaabih:1976,Zaeeful Jame:5853, Zaeef Tirmizi:718)

Yaha Ek Aham Nuqta Samjh Le Ke Is Hadees Ko Ibne Majah Ne Baab Man Maat Wa Alyhi Siyaamun Ramazaan Was Farata Fiyhi.(Baab: Jis Shakhas Ke Zimma Kotaahi Ki Wajah Se Ramazaan Ke Roze Baqi Ho Aur Woh Qaza Kiye Bagair Faut Ho Jaae(Ke Tahat Zikar Kiya He Jab Ke Is Rivaayat Me Ramazaan Ka Lafz Nahi Siyaam Shahar Ka Lafz He. Is Se Yah Baat Maloom Hui Hoti He Ke Upar Zikr Karda Muslim Sharif Ke Alfaaz Saume Shahar Se Muraad Aur Ramazaan Ke Roze Hi Hai Jis Ki Qaza Ka Hukam Diya He Aur Yah Hukam E Nabawi Sallallaahu Alyhi Wasallam He Is Hukam Ke Samne Kisi Ki Faham Ya Qiyaas Par Amal Nahi Kiya Jaye Ga.

(4) DALEEL Aur Uska Jawaab: Ibne Abbas RA Ki Raae Yah He Ke Maiyyat Ki Taraf Se Ramazaan Ka Rozah Qaza Nahi Kiya Jaae Ga.

عَنِ ابْنِ عَبَّاسٍ، قَالَ :إِذَا مَرِضَ الرَّجُلُ فِي رَمَضَانَ، ثُمَّ مَاتَ وَلَمْ يَصُمْ ,أُطْعِمَ عَنْهُ، وَلَمْ يَكُنْ عَلَيْهِ قَضَاءٌ ، وَإِنْ كَانَ عَلَيْهِ نَذْرٌ ,قَضَى عَنْهُ وَلِيُّهُ). ابوداؤد(2401:

Tarjumah: Ibne Abbas RA Ka Qaul He Ke Jab Koi Shakhas Ramazaan Me Bimaar Ho Aur Fir Faut Ho Gaya Aur Roze Na Rakh Saka To Uski Taraf Se Khana Khila Diya Jaae Us Par Qaza Nahi He Agar Usne Nazar Mani Thi To Uski Wali Qaza De.

JAWAAB:- Is Hadees Ko Shaikh Albani RH Ne Sahih Abu Dawood Me Shumaar Kiya He Yah Bhi Asar He Aur Ek Sahaabi Ki Apni Faham Se Zaahir Si Baat He Ke Farmaan E Rasool Ke Hote Hue Kisi Qaul Ki Taraf Iltifaat Nahi Kiya Jaae Ga.

Agar Masala Yah He Ke Koi Ramazaan Me Bimaar Ho Gaya Aur Is Bimaari Me Wafaat Ho Gai To Uski Qaza Nahi He Na Hi Kaffarah He Jaisa Ke Upar Bayan Kar Diya Gaya He Us Asar Me Bhi Is Baat Ka Zikar He Reh Gai Fidiyah Dene Ki Baat To Yah Maiyyat Ki Taraf Se Sadaqah Shumaar Hoga Jo Alag Alag Dalaail Se Saabit Be Unke

Alawah Mazeed Kuch Aur Dalaail Paish Kiye Jate Hai Magar In Se Istidlaal Kamzor Hone Aur Khauf E Tiwalat Ki Wajah Se Sirf Nazar Kiya Jaae Ga.

Agar Masala Yah He Ke Koi Ramazaan Me Bimaar Ho Gaya Aur Usi Bimaari Me Wafaat Ho Gai To Uski Qaza Nahi He Na Hi Kaffarah He Jaisa Ke Upar Bayan Kar Diya Gaya He Is Asar Me Bhi Is Baat Ka Zikar He Reh Gai Fidiyah Dene Ki Baat To Yah Maiyyat Ki Taraf Se Sadaqah Shumaar Hoga Jo Alag Alag Dalaail Se Saabit He. Unke Alawah Mazeed Kuch Aur Dalaail Paish Kiye Jate Hai Magar Unse Istidlaal Kamzor Hone Aur Khauf E Tiwalat Ki Wajah Se Sirf Nazar Kiya Jata He.

Khulasa Kalaam Aur Raajeh Qaul Yah He Ke Maiyyat Ki Taraf Chhute Hue Ramazaan Ke Farz Roze Qaza Kiye Jaaenge Yah Masala Mansoos Aur Jaiz Aur Mashroo He. Nabi Kareem Sallallaahu Alyhi Wasallam Ne Use Maiyyat Ka Qarz Qaraar Diya He Aur Qarz Ki Adaaegi Isi Shakal Me Ada Karna Ula He Jis Shakal Ka Qarz He Yani Maiyyat Ke Zimma Rozah Ka Qarz Baqi He To Uske Wareseen Rozah Ki Qaza De Kar Us Qarz Ko Utaare. Sath Hi Yah Baat Bhi Barhata Hu Agar Maiyyat Ke Wareseen Me Se Koi Rozah Na Rakh Sake Ya Na Rakhna Chaahe Ya Rozah Rakhne Wala Koi Maujood Hi Na Ho To Fidiyah Ada Kar Diya Jaae Ga. Aakhri Baat Yah Jaan Le Ke Aysi Koi Marfu Hadees Nahi He Jis Me Kaha Gaya Ho Ke Ramazaan Ke Rozo Ki Qaza Nahi He Albatta Sahih Marfu Ahaadees Se Yah Saabit Hota He Ke Maiyyat Ke Chhute Hue Ramazaan Ke Farz Rozo Ki Qaza He Is Masale Ke Sath Sab Se Upar Bayan Karda Maiyyat Ke Rozo Ko Aqsaam Ki Bhi Dhiyaan Rahe.



9. ROZE KE JADEED TIBBI MASAAIL.

Deen E Islaam Ek Mukammal Zaabta E Hayaat He Isme Insaano Ki Har Qisam Ki Rehnumaai Maujood He Yahi Wajah He Ke Musalmano Ki Zindagi Dusri Qaumo Ke Muqable Me Behtar Aur Waazeh He Balke Aysa Kaha Jaae Ke Jab Kisi Musalmaan Ko Sho'ba E Hayaat Se Mutalliq Koi Masala Dar Paish Hota He To Uska Hal Qur'an Aur Hadees Me Mil Jata He Aaj Zamana Kaafi Taraqqi Kar Gaya He Aaj Se Sirf 50 Year Pehle Bahut Sari Chize Napaid Thi Magar Science Aur Tecnology Ki Taraqqi Ne Insaano Ko Beshumaar Dariyaafat Se Pehchaan Karwaaya Zindagi Ke Mukhtalif Sho'ba E Jaat Me Aasaaniya Faraham Ki,Ilaaj Aur Mualija Ke New New Darwaze Khole. Bahut Sare Bimariya Jo Kal Tak Lailaaj Samajhte The Ya Unka Ilaaj Mushkil Tareen Marhalo Se Guzar Kar Kaamiyaab Hua Karta Tha Aaj Unme Badi Sahulat Aur Taraqqi Aa Gai He Islaam Science Aur Taraqqi Ke Mukhaalif Nahi He Woh Jadeed Wasaail Ko Ikhtiyaar Karne Ki Ijaazat Deta He Jo Shara'an Islaam Se Mutasaadim Na Ho. Ilaaj Ke Muamle Me Haraam Chizo Se Mualija Karna Jaiz Nahi He Lekin Agar Mualija Haraam Chizo Ki Milaawat Se Paak Ho To Har Qism Ke Wasaail Aur Dawaao Ka Istimaal Jaiz He.

Ramazaanul Mubarak Ka Mahina Musalmano Ke Liye Intihaai Bharpur Khushi Aur Be-Panaah Fuyuz Aur Barakaat Ka Haamil He Is Wajah Se Is Maah E Mubarak Me Muslim Qaum Deeni Atibaar Se Dusri Tamaam Mahino Ke Muqable Me Ziyadah Muhtaat,Chaaq Aur Choband,Deeni Gairat Aur Hamiyyat Se Labrez Ajar O Sawaab Ke Husool Ka Khawaah,Neki Ki Taraf Sabqat Karne Wali Aur Allah Ki Khushnudi Ke Liye Din Me Rozah Rakhne Wali Aur Raato Ko Qiyaamul Lail Se Munawwar Karne Wali Nazar Aati Hai.

Jab Science Aur Tecnology Ne Zamane Ko Nit New Taraqqiyaat Aur Barqi Iyjaadaat Aur Inkishafaat Se Mutarif Karaya To Musalmano Ko Unke Mutalliq Sharai Haisiyat Jaanne Ki Zaroorat Parhi Is Mukhtasar Mazmoon Me Tibb Se Mutalliq Jadeed Masaail Ka Sharai Mauqaf Bayaan Kiya Gaya He Jin Se Ek Musalmaan Ko Khususan Mareez Ko Dochaar Hona Parhta He.

(1) MISWAAK AUR TOOTHPASTE.

Rozah Daar Ke Liye Raat Aur Din Ke Kisi Hisse Me Miswaak Karna Sunnat He Aaisha RA Farmati Hai Ke Aap Sallallaahu Alyhi Wasallam Ka Farmaan He:

السواك مطهرة للفهم مرضاة للرب) .رواه البخاري)

Tarjumah: Miswaak Se Munh Saaf Hota He Aur Allah Ki Razamandi Haasil Hoti Hai.

Shaikh Ibne Usaimeen Farmate Hai Ke Agar Miswaak Ka Mazah Aur Asar Thuk Me Aa Jaae To Rozahdaar Ko Chaahiye Ke Thuk Aur Test Na Nigle.(Fatawah As Siyaam)

Albatta Toothbrush Aur Toothpaste Ka Istimaal Karte Waqt Hame Yah Dekhna He Ke Paste Qawi Asar He Ya Gair Qawi, Kuy Ke Baazaar Me Maujood Paste Dono Tarah Ki Hai.

* Agar Paste Qawi Asar Ho Yani Uska Asar Stomach Tak Pohnchta Ho To Aysi Paste Istimaal Na Ki Jaae.

* Agar Paste Ka Asar Stomoch Tak Nahi Pohnchta Aur Sirf Halq Tak Mehdood Rehta Ho To Uska Istimaal Me Koi Harj Nahi He.

(2) DROPS KA ISTIMAAL:

Zaroorat Ke Tahat Aankh,Kaan Me Drops Daalna Koi Harj Ki Baat Nahi,Is Se Rozah Nahi Tootta Kuy Ke Jo Drops Aankh Ya Kaan Me Daale Jate Hai Unka Asar Stomoch Tak Nahi Pohnchta Agar Bilfarz Yah Baat Tasleem Bhi Kar Li Jaae Ke Drops Stomoch Me Mil Jate Hai To Woh 3 Drops Ka Asar Aankh Se Beh Kar Ya Kaan Se Lapak Kar Stomoch Tak Kis Miqdaar Me Jaae Ga? Zaahir Si Baat He Woh Ma'mooli Si Miqdaar Hogi Aur Us Miqdaar Ka Asar Rozah Ke Liye Kis Tarah Ke Nuqsaan Ka Baais Nahi He. Aankh Aur Kaan Ke Mutalliq Arab Ke Shaikh Hazraat Bhi Iske Jaaiz Hone Ka Fatwah Dete Hai Lekin Naak Ke Mutalliq Adam E Jawaab Ka Fatwah He. Is Ki Buniyaad Yah Hadees He:

وبالغ فى الاستنشاق الا أن تكون صائما).صحيح ابي داؤد:١٤٢)

Tarjumah:- Roze Ki Haalat Me Wazu Karte Waqt Naak Me Mubalga Ke Sath Pani Mat Dalo.

Kuch Ahle Ilm Jaiz Hone Ka Bhi Fatwa Dete Hai Taham Ahtiyatan Tamaam Qism Ke Drops Ko Raat Tak Muakhkhar Kar Liya Jaae To Afzal He.

(3) BE-HOSHI (ANAESTHISIA)

Kabhi Kabhi Insaan Par Behoshi Ke Haalat Taari Hote Hai Uske Kai Surte Ho Sakti Hai Maslan Kisi Haadse Me Shikaar Ho Kar Behosh Ho Jaae Ya Ilaaj Ki Garz se Behosh Kaha Jaae Is Se Mutalliq Ahkaam Mundarja Zail Hai.

* Naak Me Gas Sungha Kar Ya China Tareeqe Se Hassas Maqaam Par Sui Chubo Kar Kuch Hisse Ko Behosh Karna Naaqis E Rozah Nahi He.

* Mareez Ki Rag Me Sareeul Amal Injection Laga Kar Makhsoos Muddat Ke Liye Aqal Ko Maauf Karna Bhi Naaqis E Rozah Nahi He.

* Mareez Ne Behoshi Se Pehle Rozah Ki Niyyat Kar Li Aur Fir Behosh Aur Sun Guroob Se Pehle Pehle Ifaaqa Ho Gaya To Us Ka Rozah Sahih He Magar Sun Ke Aaftaab Ke Baad Ifaaqa Hone Par Rozah Sahih Nahi Hoga. Is Liye Ayse Roze Ke Mutalliq Behtari Isi Me He Ke Uski Qaza Kar Li Jaae.

* Behoshi Agar Lambi Muddat Aur Mahina 2 Mahina Wali Ho To Use Junoon Par Qiyaas Kiya Jaae Ga Aur Farz Roze Chhut Jane Par Uski Qaza Ka Mukallaf Nahi Theraya Jaae Ga. Allah Insaan Ko Uski Taaqat Se Baahar Ka Mukallaf Nahi Banaya He.

(4) PACHHNA,NASHTAR AUR NAKSEER KA HUKM:

Pachhna Ke Silsile Me 2 Tarah Ki Hadees Waarid Hai,Kuch Rivayat Me Zikr He Ke Pachhna Lagane Se Rozah Toot Jata He Jab Ke Dusri Rivayat Se Saabit Hota He Ke Aap Sallallaahu Alyhi Wasallam Ne Haalat E Rozah Pachhna Lagwaya(Sahih Bukhari) Aur Dusro Ke Liye Seengi Lagaane Ki Rukhsat Bhi Di.(Tabrani,Daare Qutni)

Kuch Ulma Ne Rozah Tootne Wali Rivaayat Ko Mansukh Mana He Aur Aap Sallallaahu Alyhi Wasallam Ke Amal Ya Ummat Ko Rukhsat Dene Wali Rivaayat Ko Naasikh Mana He. Is Liye Rozah Ki Haalat Me Pachhna Karne Se Rozah Faasid Nahi Hota Albatta Aksar O Beshtar Ahle Ilm Ki Nazar Me Seengi Naaqis E Rozah Hai Lihaza

Ikhtilaaf Se Bachne Ke Liye Me Yah Mashwarah Dunga Ke Is Amal Ko Raat Tak Muakhkhar Kar Le.

(5) JISM KE ANDRUNI HISSE ME AALAAT YA PIPE DAAKHIL KARNA:

Mareez Ko Ilaaj Ki Garz Se Kabhi Stomoch Me Ya Zaroortan Kabhi The Front & Back Of The Anal & Genital Delicate Raaste Me Aalaat Ya Pipe Wagairah Daakhil Kiye Jate Hai Taaki Andruni Hisse Ka Check-Up Kiya Jaae. Iski Mukhtalif Shakle Aur Tariqe Hai. Un Haalat Me Gaur Talab Kaam Yah Hai Ke Agar Awzaar Ya Aalaat Ke Istimaal Me Gizaai Mawaad Ho To Rozah Faasid Shumaar Hoga Aur Ayse Hi Bagarz Muaina Ya Ilaaj Ki Khaatir Gairgizaai Mawaad Ka Istimaal Ho To Rozah Faasid Nahi Hoga. Dar Asal Yah Amal Injection Ke Mushaba He Aur Isi Tarah Ke Ahkaam Bhi Laagu Honge.

(6) TEEKA LAGANA (INJECTION)

* Teeka Chaahe Jild Me Lage,Chahae Gosht Me Lage Ya Fir Nas Me Lage. Agar Un Teeko Me Gizaai Mawaad Nahi Ho To Rozah Sahih He Wagarna Rozah Faasid Hoga.

* Diabetisc Ke Bimaar Ka Injection Lagana Bhi Jaiz Hone Ke Qabeel Se He.

* Shiryaan Me Mustaqeel Rehne Wali Suiyo Ka Bhi Yahi Hukam He.

(7) GURDO KI SAFAAI (DIALYSIS)

Gurdo Ke Mareez Ko Dialysis Kaha Jata He Aur Uske Mukhtalif Tariqe Hai Magar Jitne Bhi Tareeqe Raaij Hai Unme Gizaai Dawaao Ka Istimaal Hota He Is Liye Sharai Nuqta E Nazar Se Dialysis Ka Amal Naaqis E Rozah Hai. Agar Bagair Gizaai Adwiya Ke Ilaaj Mumkin Ho To Fir Roza Sahih Hoga.

(8) KHOON KA ATIYA (BLOOD DONATION)

Zaroorat Parhne Par Rozah Daar Apna Khoon Check-up Kara Sakta He Aur Kisi Dusre Mareez Ko Apna Khoon Nikaal Kar Donation Bhi Kar Sakta He. Yah Amal Rozah Par Asar Andaaz Nahi Hota Aur Yahi Shaikh Ibne Baaz Ki Bhi Mashwirah Hai.(Majmua Fatawah Ibne Baaz:15/274)

(9) TABLETS KA ISTIMAAL.

Dil Ki Kuch Bimaariyo Ke Liye Dr Tablets Ka Nuskha Dete Hai Yah Tablets Zabaan Ke Niche Rakhkhi Jati He Aur Foran Munh Me Tehleel Ho Jati He Aysa Karne Se Mareez Ko Raahat Mehsoos Hoti He.

Ayse Mareez Se Mutalliq Shaikh Ibne Baaz RH Se Sawaal Kiya Gaya Ke Ayse Tablets Ke Bare Me Kiya Hukam He Jise Dil Ke Mareez Zabaan Ke Niche Rakhte Hai Aur Rozah Bhi Dr Ke Mashwirah Se Rakhte Hai Lekin Kuch Waqt Iftaar Se Chand Minute Pehle Dil Me Dard Shuru Ho Jata He To Apni Zabaan Ke Niche Rakh Lete Hai Taaki Aaraam Mil Jaae? Shaikh Ne Jawaab Diya:Zabaan Ke Niche Tablet Ka Istimaal Karne Se Rozah Toot Jata He Is Liye Ke Amadan Iska Test Halaq Ke Niche Utarta He.(Alfatawah Ashsharaiya A'lal Mushkil Minal Masaailit Tibbiya:Page No:5455)

Kuch Dusre Ulma E Arab Aur Ajam Ka Mauqaf He Chunki Yah Tablets Munh Hi Tak Mehdood Rehti He Unka Asar Andar Nufooz Nahi Karta Is Liye Un Tablets Ka Istimaal Haalat E Rozah Jaiz He Har Haal Yah Masala Ikhtilaafi He Meri Nazar Me Yah Mauqaf Sahih Maloom Hota He Ke Agar Is Tablets Se Asar Halaq Se Niche Utarta He To Bilashuba Muztar Hoga Magar Iska Asar Zabaan Tak Hi Mehdood Rahe Halaq Se Niche Nahi Utre To Rozah Faasid Nahi Hoga Is Surat Me Yah Misaal Kulli Se Pani Ka Asar Stomoch Me Nahi Jata Thik Usi Tarah Tablets Ka Bhi Asar Ho To Us Se Rozah Nahi Toote Ga.

(10) JILD PAR MADDE KA ISTIMAAL.

Ilaaj Ki Garz Se Ya Shauq Ke Taur Par Jild Par Kisi Bhi Qism Ka Oil, Marham Aur Cream Ka Istimaal Kar Sakte Hai.

" Jild Par Mali Jane Wali Koi Bhi Chiz Masaam Ke Zariya Jild Ke Niche Khuni Mawaad Me Jazb Ho Jati Hai Lekin Jazb Hone Ka Yah Amal Bahut Sust Hai. Lihaza Jild Par Mali Jane Wali Chiz Naaqis E Rozah Nahi." (MAJMU'A Fatawah Ibne Taiymiya RH:25/267)

(11) TEETH KI SAFAAI:

Rozah Ki Haalat Me Teeth Scaning Ya Dant Nikaalna Ya Daanto Ki Islaah Karna Saare Kaam Jaiz He Ihtiyaat Ka Taqaza Yah He Ke Is Amal Ko Raat Ke Liye Muakhkhar Kar De Ya Din Me Aysa Amal Anjaam Dene Ki Surat Me Daanto Se Behne Wala Blood

Halaq Se Niche Na Utre. Daanto Ki Safaai Me Istimaal Hone Wale Injection Bhi Roze Ke Liye Nuqsaan Deh Nahi.

(12) ZAKHMO KA ILAAJ:

Jism Ke Kisi Hisse Me Zakham Ho To Rozah Daar Zakham Ka Ilaaj Kara Sakta Hai Kuy Ke Yah Amal Na To Khaane Pine Par Qiyaas Kiya Jaae Ga Aur Na Hi Urf Me Use Khana Pina Kehte Hai.

(13) SPRAY KA HUKAM:

Dama Ke Mareezo Ke Liye Spray Ki Zaroorat Parhti He,Yah Unki Sakhat Tareen Majburi He Aur Islaam Me Qaidah He Ke Aadmi Jis Chiz Ka Muztar Hota He Uske Liye Uska Istimaal Jaiz He Irshaad E Bari Ta'la Hai:

وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ.

Tarjumah:- Aur Jo Chize Usne Tumhare Liye Haraam Tehra Di Hai Woh Ek Ek Kar Ke Bayaan Kar Di Hai(Beshak Unko Nahi Khana Chaahiye) Magar Us Surat Me Ke Unke(Khaane Ke)Liye Nachaar Ho Jaao.(Surah An'aam:119)

Lihaza Dama Ka Mareez Rozah Rakhte Hue Spray Ka Istimaal Kare Ga Aur Uska Rozah Sahih Hoga Aur Use Rakhe Gae Rozah Ki Qaza Nahi Karni Parhe Gi.

Allah Ne Hame Deen E Islaam Ko Apne Bando Ki Khaatir Aasaan Bana Diya He,Sahulat Ke Hisaab Se Yani Baqadre Istita'at Deen Par Amal Paira Hona Hamaari Awwaleen Zimmedari He. Jaha Allah Ne Musaafiro,Mareezo Aur Ma'zuro Ko Rukhsat Di He Waha Par Rukhsat Par Amal Karna Hi Afzal He Aur Rukhsat Par Amal Karte Hue Dil Me Zarra Barabar Bhi Tangi Ka Ehsaas Na Paida Hone Paae Jaisa Ke Kuch Makhsus Tabqo Me Dekha Jata He.



10.GULE MANJAN AUR RAMAZAANUL MUBARAK KA ROZAH.

Gul Ka Istimaal Bahut Se Log Manjan Ke Taur Par Karte Hai Aur Chunki Is Me Nasha Paya Jata He Is Wajah Se Logo Me Is Baat Ke Mutalliq Tashweesh Paai Jati He Ke Kahi Yah Mufsid E Saum To Nahi Chunancha Mutaddid Mutarefeen Aur Gair Mutarefeen Ne Mujh Se Is Baabat Raabta Kiya Usi Ka Jawaab Mene Mukhtasar Taur Par Yaha Dene Ki Koshish Ki He Pehle Is Ke Ke Gule Manjan Ka Roze Par Asar Aur Uska Hukam Jaante Hai Pehle Is Baat Ki Tehqeeq Zaroori He Ke Gule Manjan Kiya Hai?

GUL E MANJAN KIYA HE?

Gul Tobacco Se Taiyyar Kiya Hua Ek Qisam Ka Nasheela Mawaad He Aur Usme Taklif Dene Wale Kimiyaai Mawaad Niyokteen Ki Bhi Milaawat Hoti He Is Wajah Se Iska Wahi Nuqsaan He Jo Surti,Ghatka Aur Cigarette Wagairah Ka He. TIBBI Report Ke Mutaabiq Mausi Gul Me 0.14% Nikoteen Mila Hota He Jo Bimaari Hi Nahi Maut Ka Sabab Banne Wala He Goya Ham Yah Samjhege Aur Baja Taur Par Keh Bhi Sakte Hai Ke Agar Cigarette Dhuwe Wala Tobacco He To Gule Manjan Bagair Dhunwe Wala Tobacco.

Mene Internet Par Gul Ki Qisam Ka Pata Lagaya He To Mukhtalif Qisam Ki Companya Mile Maslan Chaandtara Gul,Mosi Ka Gul, Noor Ka Gul,S S Gul,Taigi Gul Sulemaan Gul,Shakoorllah Gul,Wagairah. Un Tamaam Company Ke Dabbe Par Hindi Me Likha He Ke Tobacco Se Cancer Hota He Sath Hi Is Hindi Jumle Ka English Tarjumah Bhi Darj Hai.

(Tobacco Causes Cancer)

Ham Jaante Hai Masnuaat Taiyyar Karne Ki Koi Company Apni Masnuaat Ki Buraai Bayaan Nahi Karti He Balke Woh To Paise De Kar Jhuthi Tareef Karwati He Lekin Gule Manjan Dibbe Par Yah Likha Hua Hona Ke Tobacco Se Cancer Hota He Majburi Me

Likha Gaya He Aur Haqeeqat Par Mabni He. Is Jumle Se Ek Haqeeqat To Yah Maloom Hoti He Ke Gule Manjan Bhi Tobacco Ki Hi Ek Qisam He Dusri Baat Yah Maloom Hui Ke Gule Manjan Nasha Paida Karne Wala He,Teesra Baat Yah Maloom Hui Ke Gule Manjan Ka Istimaal Jani Nuqsaan Ka Bais He.

Hairaani Ki Baat He Ke Is Gul Ka Istimaal Chhoti Umar Se Le Kar Badi Umar Tak Ke Log Karte Hai Aurte Me Bhi Is Ka Istimaal Aam He Un Sab Se Ziyadah Hairaani Ki Baat Yah He Ke Gule Manjan Taiyyar Karne Wale Aksar Musalmaan Nazar Aate Hai Isi Liye In Manjano Ka Naam Bhi Musalmani Hota He. Un Tamaam Hairaaniyo Me Ek Afsosnaak Pehlu Ulma Ka Gule Manjan Karna He. Jab Me Is Masala Me Mukhtalif Masaalik Ke Fiqhi Nazariyaat Ka Mutali'a Kar Raha Tha To Ek Aur Chonkane Wali Baat Maloom Hui Jis Ka Talluq Barelwi Maktab E Fikar Ke Fiqhi Seminaar Se He Woh Yah He Ke Agar Kisi Ko Gul Ka Istimaal Kiye Bagair Pakhana Nahi Hota To Us Uzar Ki Wajah Se Uske Liye Hukam Me Is Qadr Takhfeef Hogi Ke Woh Gul Pehle Hatheli Wagairah Par Nikaal Kar Pani Se Bhigo De Fir Use Ahtiyaat Ke Sath Danto Par Male Aur Jald Hi Kulli Kar Ke Achchi Tarah Apna Munh Saaf Kar Le(Fatawah Markaz Tarbiyat Ifta Jild 1 Page No:470,Matbua Faqiha Millat Ecedemy Ojha Ganj Basti)

Is Fatwah Se Ek Baat Yah Saamne Aai Ke Gul Ka Istimaal Karne Wale Isme Maujood Nasha Se Barh Kar Junoon Ki Had Tak Istimaal Karte Hai Ke Is Ke Bagair Qazaae Haajat Nahi Hoti Dusri Baat Yah Saamne Aai Ke Musalmano Me Kuch Tabqaat Ayse Bhi Hai Jo Banane Bana Kar Haraam Chiz Ko Bhi Halaal Kar Lete Hai Kiya Kisi Ko Sharaab Piye Bathroom Na Lage Ya Nind Na Aae To Uske Liye Sharaab Halaal Ho Jaae Gi? Hargiz Nahi.

GUL E MANJAN KE ISTIMAAL KI HURMAT:

Gul Ka Talluq Manshiyaat Se He Aur Manshiyaat Har Qisam Ke Nasha Aawar Chizo Ke Liye Istimaal Hota He Jis Ke Liye Arbi Zabaan Me "Khamar" Ka Lafz Aam Taur Se Istimaal Kiya Jata He. Umar Farooq RA Ne Khamar Ki Wazaahat Is Alfaaz Me Ki He:

الخمر ما خامر العقل(صحيح البخاري:،صحيح مسلم: ٠)

Yani Khamar Ka Itlaaq Har Nasha Aawar Chiz Par Hota He Iski Taeed Muslim Sharif Ki Ek Aur Rivayat Se Hoti He.

کل مسکر خمر وکل خمر حرام۔(صحیح مسلم :2003)

Tarjumah:- Har Nasha Aawar Chiz Khamar Kehlaati Hai Aur Har Qisam Ka Khamar Haraam Kar Diya Gaya He.

Yaha Yah Atiraaz Paida Karna He Jo Hoga Ke Gar Kam Miqdaar Me Nasha Wali Ashya Istimaal Karne Se Nasha Na Paida Hone Par Itni Miqdaar Pina Jaiz Thehare Ga. Is Atiraaz Ki Gunjaish Is Taur Nahi He Ke Nasha Ke Silsile Me Islaam Ka Dusra Usool Yah He.

ما اسکر کثیرۃ فقلیله حرام .(صحیح الترمذي:)

Tarjumah:- Jis Ka Ziyadah Hissa Nasha Aawar Aur Muftir Ho Uska Kam Miqdaar Me Bhi Istimaal Karna Haraam He.

Mazkoorah Tareef Ko Usool Banane Se Manshiyaat Ke Zumre Me Sharaab,Tobacco, Bidi,Surti,Gheeni, Cigarette,Gul,Ghatka,Gaanja,Bhang,Charas,Kokain,Huqqa,Afeem,Heroine,Vicky,Be er,Seempeen,L S D,Hasheesh Aur Mukhdaarat Ki Tamaam Ashya Shaamil Hai.

Ek Taraf Hame Yah Maloom Hota He Ke Gul Nasheeli Chiz He Aur Nasheeli Chize Jaanlewa Hoti Hai Jaisa Ke Gule Manjan Ke Dibbe Par Cancer Hone Ka Sabab Likha He Dusri Taraf Islaam Ne Hifzaane Sahat Ka Bahut Behtareen Nizaam Paish Kiya He Is Ki Roshni Me Jism Ko Nuqsaan Pohnchane Wali Tamaam Chize Mana Hai: Allah Ka Farmaan He:

لا تلقوا بأیدیکم الی التهلکة. (البقرۃ:)

Tarjumah:- Apne Aap Ko Halaakat Me Mat Daalo. Is Wajah Se Gul Manjan Ka Istimaal Islaam Ki Ru Se Haraam He.

GUL E MANJAN DAANTO KI DAWA NAHI BIMAARI HE.

Gul Ka Istimaal Karne Wale Use Manjan Samjh Kar Istimaal Karte Aur Danto Ki Safaai Ka Samaan Khayaal Karte Hai Ayse Logo Ko Yah Hadees Sunana Chahta Hu Ke.

Ek Sahaabi Taariq Bin Suwaid Aljufi RA Ne Sharaab Ko Bataur E Dawa Istimaal Karne Ke Liye Rasool Sallallaahu Alyhi Wasallam Se Ijaazat Talab Ki To Aap Ne Unse Farmaya:

أنه ليس بدواء ولكنه داء.(صحيح مسلم:)

Tarjumah: Ke Sharaab Dawa To Nahi He Magar Bimaari Zaroor He. Yani Yah Bimaari Ka Sabab Banti He. Is Hadees Se Maloom Hota He Ke Nasha Aawar Chizo Me Faida Nahi Nuqsaan He Lihaza Jo Gul Ko Daanto Ki Safaai Ka Zariya Samjhte Hai Unhe Samjh Lena Chaahiye Ke Aap Apne Jism Me Bimaari Daakhil Kar Rahe Hai Jo Rafta Rafta Aap Ke Wajood Ko Khatam Kar Degi. Aap Se Guzaarish Hai Ke Danto Ki Safaai Ke Liye Gule Manjan Ke Bajaae Miswaak Istimaal Kare Jo Na Sirf Munh Ki Safaai Ka Sabab He Balke Us Se Rab Ki Raza Bhi Haasil Hoti He. Sahih Bukhari Me Aaisha RA Farmati Hai Ke Aap Sallallaahu Alyhi Wasallam Ka Farmaan He:

السواك مطهرة للفم مرضاة للرب.

Tarjumah: Ke Miswaak Se Munh Saaf Hota He Aur Allah Ki Razamandi Haasil Hoti He.

Daanto Ki Safaai Ke Liye Miswaak Hi Zaroori Nahi He Koi Bhi Manjan Istimaal Kar Sakte Hai Lekin Haraam Chiz Ko Daanto Ki Safaai Ka Zariya Nahi Bana Sakte.

GULE MANJAN KA ROZE PAR ASAR:

Chunki Log Gul Ka Istimaal Manjan Ki Shakal Me Kar Rahe Hai Is Liye Aksar Yah Sawaal Pucha Ja Raha He Ke Kiya Roza Ki Haalat Me Gulemanjan Karne Se Roza Toot Jata He? Is Silsile Me Barelvi Maslak Ke Yaha Gule Manjan Ko Mufsid E Saum Likha Paya Ho Aur Daarul Uloom Devband Ka Fatwa He Ke Gul Ya Manjan Karne Se Rozah Tootta Nahi He,Makrooh Hota He Albatta Agar Gul Manjan Karne Se Gul Ya Manjan

Ke Zarrat Halaq Me Chale Gae To Rozah Bilashuba Toot Jaae Ga. (DARUL IFTA DEVBANDI, JAWAAB 60211)

Me Jab Gule Manjan Ko Rozah Aur Ramazaan Se Jorh Kar Dekhta Hu To Mujhe Lagta He Ke Sawaal Yah Nahi Hona Chaahiye Ke Gule Manjan Se Rozah Tootta He Ya Nahi Tootta Balke Asal Sawaal Yah Hona Chaahiye Ke Roza Ki Haalat Me Ya Ramazaanul Mubarak Me Gulemanjan Ka Istimaal Kaisa He? Is Sawaal Par Mera Jawaab Yah Hoga Ke Gulemanjan K Istimaal Aam Dino Me HARAAM He Aur Rozah Ya Ramazaanul Mubarak Me Iski Hurmat Me Ziyadati Paida Ho Jati He Kuy Ke Ramazaanul Mubarak Me Jis Tarah Nekiyo Ka Ajar Kai Gunaah Barh Jata He Usi Tarah Buraaiyo Ka Gunaah Me Ziyadah Ho Jata He.

Jaha Tak Gul E Manjan Se Rozah Toottne Ya Na Tootne Ka Masala He Is Silsile Me Mera Maanna He Ke Gulemanjan Zarrat Ka Majmua He Usko Munh Me Lene Se Halaq Se Niche Utarne Ka Khadsha He Taham Munh Ki Achchi Safaai Ki Gai Ho To Gule Manjan Ko Muftir Nahi Mana Jaae Ga Kuy Ke Mehlool Aur Reshe To Miswaak Me Bhi Paae Jate Hai Balke Rutab Miswaak Me Mehlool Ke Sath Zaiqa Bhi Tez Hota He Iske Bawajood Ham Khushak Aur Rutab Dono Qisam Ki Miswaak Rozah Ki Haalat Me Istimaal Kar Sakte Hai. Khulasa Yah He Ke Gule Manjan Se Rozah Nahi Tootta Bashart Yah Ke Munh Ki Achchi Safaai Ki Gai Ho Taaham Us Se Ziyadah Aham Sawaal Yahi He Ke Kiya Ek Musalmaan Rozah Rakhte Hue Gulemanjan Ka Istimaal Kar Sakta Hai Jis Ke Bare Me Koi Shak Nahi He Ke Yah Haraam Bhi He Aur Jaan Lewa Bhi?

Isko Misaal Se Yah Samjhe Ke Rozah Ki Haalat Me Fahash Films Dekh Lene Se Roza Na Tootta Magar Yaha Bhi Wahi Sawaal Paida Hota He Ke Kiya Musalmaan Rozah Ki Haalat Me Gandi Films Dekh Sakta He? Bilkul Nahi. Ramazaan Ke Alawah Dusre Mahino Me Bhi Aysi Chize Dekhna Haraam He To Rozah Ki Haalat Me Dekhna Badarja Ula Haraam Hoga Yahi Haal Rozah Ki Haalat Me Gulemanjan Ke Istimaal Ka He.

GULE MANJAN SE MUTALLIQ CHAND BAATO KI WAZAAHAT:

GULE MANJAN Se Mutalliq Mazmoon Ki Ishaat Ke Baad Kuch Bhaiyo Ne Mukhtalif Jagho Par Atiraaz Kiya Tha Aur Kuch Shubhaat Ka Izhaar Kiya Tha Is Liye Mene Un

Atiraaz Ko Saamne Rakhte Hue Chand Nukaat Ke Zariya Apni Baat Waazeh Kar Raha Hu.

Sab Se Pehle Baat To Yah He Ke Mene Apne Mazmoon Me Gul Ke Istimaal Ko Rozah Aur Gair Rozah Dono Surto Me Haraam Saabit Kiya He Jaisa Ke Aap Ne Parh Kar Andazah Lagaya He Aur Hamesha Ke Liye Is Se Bachne Ki Nasihat Ki He Is Liye Mufsid Saum Na Hone Ka Matlab Yah Nahi He Ke Rozah KI Haalat Me Use Istimaal Kiya Jaae. Yah Thik Usi Tarah He Ke Koi Aalim Kahe Film Dekhne Se Rozah Nahi Tootta Uska Matlab Bhi Wahi He Ke Film Bini Haraam He Aur Rozah Me Haraam Kamo Se Bachna Chaahiye.

Dusri Baat Yah He Ke Gule Manjan Ko Daanto Ke Liye Bimaari Bataya He Na Ke Safaai Ka Zariya,Sath Sath Muskar Hone Ke Sabab Uska Istimaal Haraam Bhi He Fir Woh Kaisa Musalmaan Hoga Jo Rozah Bhi Rakhe Aur Haraam Kaam Ka Irtikaab Bhi Kare? Is Baat Ki Jaankaari Ke Sath Rozah Ki Haalat Me Har Qisam Ke Haraam Ka Irtikaab Karne Se Rozah Faasid Nahi Hota Siwaae Uske Jo Shariat Me Mansoos Ho Maslan Rozah Ki Haalat Me Koi Jhuth Bole,Geebat Kare, Ya Fahash Film Dekh Le Yah Sab Haraam Kaam Hai Magar Un Kaamo Ki Wajah Se Rozah Faasid Nahi Hoga Taaham Gunaah E Kabirah Hone Ke Sabab Taubah Karna Parhe Ga.

Teesri Baat Yah He Ke Yaha Ek Bara Aham Sawaal Yah He Ke Agar Kisi Ne Haalat E Rozah Gul Se Manjan Kar Liya To Kiya Uska Rozah Toot Jaae Ga Aur Jinhone Yah Amal Kai Roze Me Anjaam Diya He Unhe Apne Guzishta Rozo Ki Qaza Karne Ki Zaroorat He?

Zaahir Si Baat He Koi Bhi Aalim Yah Nahi Kahe Ga Ke Pichle Ahwaal Me Haalat E Rozah Gul Manjan Karne Wala Apne Rozo Ki Qaza Kare Ga Ha Yah Amal Haraam Ke Zumre Me He Is Liye Aaindah Ke Taubah Karna Parhe Ga.

Chhoti Baat Yah He Ke Gul Bilashuba Tobacco Ki Ek Qisam He Aur Muskar Bhi He Aur Us Bare Me 2 Bate Aham Hai Pehli Zarrat Munh Me Jane Wali Aur Dusri Muskar Hone Wali. To Munh Ki Achchi Safaai Par Muftar Ka Hukam Nahi Laga Sakte Che Jaae Ke Muskar Ho Kuy Ke Mehaz Muskar Hone Se Rozah Ka Dusre Masaail Par Bhi Atiraaz Waarid Hoga Maslan Behoshi Me Rozah Ya Ilaaj Ke Liye Behoshi Ka Injection Wagairah.

Fir Kahi Shariat Me Yah Daleel Bhi Nahi Milti Ke Jism Me Agar Kuch Nasha Paida Ho Jaae To Rozah Baatil Ho Jaae Ga Balke Gul Karne Wale Ko Us Waqt Nasha Mehsoos Bhi Nahi Hota Fir To Yah Illat Paai Bhi Nahi Gai Taaham Istimaal Ki Hurmat Apni Jagah Baqi He Qaleel Aur Kaseer Nasha Ke Qaide Se.

Paanchwi Baat Yah He Ke Aap Rozah Ki Jo Tareef Karte Hai Us Hisaab Se Bhi Dekhe,Gul Na Khane Pine Ya Uske Qabeel Se He,Na Jima Aur Shehwat Me Se He Fir Mubtilaat E Saum Me Se Kaise Mana Jaae Ga?

Agar Koi Yah Kehta He Ke Gul Manjan Karne Se Rozah Faasid Ho Gaya Uske Zimma He Ke Woh Sareeh Daleel Laae Aur Yah Bhi Saabit Kare Ke Saabqa Un Tamaam Rozo Ki Qaza Karna Parhe Ga Jin Me Gul Manjan Kiya Gaya He. Sab Ko Achchi Tarah Maloom He Ke Nawaaqiz Aur Mufsidaat Deen Ke Aham Usool Hai Is Liye Wazu Ya Gusal Torhne Ya Namaaz Aur Rozah Baatil Qaraar Dene Ke Liye Sareeh Nas Aur Waazeh Daleel Chaahiye. Ha Yah Baat Zaroor He Ke Cigaratte Pine Aur Surti Khane Ke Qabeel Se He Is Liye Un Dono Se Rozah Faasid Ho Jaae Ga Aur Agar Gule Manjan Ka Istimaal Koi Surti Ki Tarah Honth Ke Niche Rakh Kar Karta He To Yaqeenan Woh Mufsid E Saum He Kuy Ke Usne Gul Ke Istimaal Ki Aysi Kaifiyat Ikhtiyaar Ki Jo Khane Aur Lazzat Andozi Ke Mushaba He. Goya Kisi Chiz Ke Istimaal Ki Makhsoos Kaifiyat Ke Mutaabiq Hukam Lage Ga Agar Wahi Chiz Dusri Kaifiyat Me Istimaal Ho To Uska Hukam Badal Jaae Ga.

Ek Bhai Ne Mujh Se Kaha Ke Aap Ne Gul Ko Tobacco Ki Qisam Bataya He Is Liye Gul Bhi Tobacco Ki Tarah Hukam Rakhta He Yani Us Se Bhi Rozah Faasid Ho Jaae Ga Us Par Ek Tabssum Aur Saadgi Wala Jawaab Arz Karta Hu Ke Tomato Bhi Fruits Ki Ek Qism He Kiya Aap Mehmaan Ki Aamad Par Palte Me Tomato Bataur E Mehmaan Nawaazi Paish Karenge?

Bahar Haal Ek Musalmaan Ko Nasha Aawar Chiz Kabhi Bhi Istimaal Nahi Karna Chaahiye Khususan Ramazaan Jaise Mubarak Maah Me To Qatan Us Se Ijtinaab Karna Chaahiye Aur Jin Logo Ne Ramazaan Me Ya Ramazan Ke Alawah Dono Me Yah Amal Anjaam Diya He Woh Allah Ki Sachchi Taubah Kare Aur Danto Ki Safaai Ke Liye Allah Ki Raza Wala Miswaak Kare Ya Jaiz Ashya Istimaal Kare.

MULAHIZA:

Chunki Yah Mazmoon Apni Nauiyat Ke Atibaar Se Kaafi Hasaas Tha Aur Abtak Jama'at Ahle Hadees Ki Taraf Se Meri Nazar Me Gule Manjan Se Rozah Toottne Ya Na Tootne Ke Silsile Me Koi Fatwah Nahi Aaya Tha Is Wajah Se Mene Is Mazmoon Ko Kai Ulma Par Paish Kiya Aur Unhone Apne Tassuraat Se Hame Nawaza.

JAZAAKUM ALLAHU KHAIRA.

(1) DR. WASIULLAH MUHAMMAD ABBAS HAFIZAHULLAH(Mudarris Haram E Makki Aur Ustaad Jamia Ummul Qura. Makka Mukarrma)

GULE MANJAN Se Mutalliq Shaikh Maqbool Salafi Hafizahullah Ne Jo Tehqeeq Paish Ki He Ke Us Ka Istimaal Karna Jaiz Nahi Kuy Ke Woh Muskar(Nasha Aawar) He Chaahe Uska Thoda Hissa Istimaal Kiya Jaae Ya Ziyadah. Iska Khulasa Yah He Ke Gule Manjan Ka Istimaal Daant Aur Munh Ki Safaai Ke Liye Jaiz Nahi He Uske Bilmuqabil ALLAH Ne Bahut Si Halaal Chize Paida Ki He Jaisa Ke Miswaak He Shaikh Maqbool Ne Jo Baat Kahi He Amadan Aadmi Agar Gulemanjan Ke Kuch Hisse Ko(Istimaal Ke Waqt)Nigal Nahi Raha He To Us Se Rozah Baatil Nahi Hoga Kuy Ke Kitaab Aur Sunnat Se Ibtaal Saum Ki Daleel Nahi Milti He Yahi Haqeeqat He Aur Tehqeeq Ke Qareeb Yahi Qaul He Haa Agar Ghatka,Surti Aur Tobacco Ki Tarah Istimaal Kar Raha He Aur Uski Kash Yani Pees Ki Nigal Jata He To Us Se Saum E Baatil Ho Jaae Ga Usme Shuba Nahi.(Shaikh Ki Audio You Tube Par Maujood He)

(2) SHAIKH JALALUDDIN QASMI HAFIZAHULLAH MALEGAON.

GULE Manjan Se Rozah Nahi Tootta Agar Uska Koi Hissa Pait Me Na Jaae Jab Ke Gule Manjan Muskar Hone Ki Wajah Se Haraam He. GULE MANJAN Se Rozah Na Tootne Ki Maqbool Ahmed Salafi Ne Mauqaf Ki Taaid Shaikh Wasiullah Abbas Ne Bhi

Ki He Aur Kaha He Ke Yah Mauqaf Aqrab Ilas Sawaab He Filhaal Me Bhi Is Mauqaf Se Muttafiq Hu Taanki Koi Daleel Aa Jaae Jo Uski Naaqis Ho.

MAQBOOL AHMED SALAFI HAFIZAHULLAH KI YAH TEHQEEQ QAABIL QADR HE. ZADAKLLAAHU ILMA.

(3) SHAIKH ABDUL HASEEB UMRI MADANI HAFIZAHULLAH BANGLORE

Mazmoon Parha, Mazmoon Ke Mashmoolaat Qaabil E Itminaan Hai Barakallahu Fikum Albatta Me Surti Nahi Janta Is Juz Se Mutalliq Guftugu Ke Alawah Baqiya Bato Se Ittifaaq He.

(4) DR. MUHAMMAD ASLAM MUBARAKPURI HAFIZAHULLAH JAMIA SALAFIYA BANARAS.

Taqreeban Har Shakhas Ko Maloom He Ke Islaami Shariat Ne Har Nasha Aawar Chiz Ko Haraam Qaraar Diya He, Is Par Kitaab Aur Sunnat Ke Dalaail Beshumaar Hai. Gulemanjan Bhi Nasha Aawar Hai Is Liye Yah Bhi Haraam He Har Musalmaan Ko Is Ijtinaab Karna Chaahiye Lekin Gul MANJAN Muftir E Saum He Ya Nahi? Is Bare Me Ikhtilaat He Mujh Siyakaar Ko Kitaab Aur Sunnat Ke Dalaail Me Iska Muftar Aqal Hona To Mila Lekin Muftar Saum Hona Nahi Mila Agar Koi Muftar Aqal Hone Se Muftar Saum Hona Qiyaas Kar Le To Yah Qiyaas Maalfaariq Hai Ha Agar Kisi Waja Se Yah Androon Mada Pohnch Jaae Ya Koi Nigal Le To Muftar Saum He Jis Tarah Deegar Chize Ke Nikal Jane Se Muftar Saum Hoga Warna Nahi Is Silsila Me Muhtaram Molana Maqbool Ahmed Salafi Hafizahullah Ne Jo Tehqeeq Paish Ki He Mujhe Aqrab Ilassiha Maloom Hoti He. Wallaahu Aalam Bissawaab Waallamahu Atimma Wa Ahkam.

(5) DR. ABDUL BARI FATHULLAAH MADANI HAFIZAHULLAH RIYAAZ(EK BHAI KE ISTIFSAAR PAR SHAIKH NE UNKO MERE MAZMOON KA AUDIO JAWAAB DIYA)

Is Risaale Me Baqiya Chize Sab Sahih Likhi Hai Aur Gule Manjan Se Rozah Nahi Toote Ga Lekin Woh Muskiraat Ke Ziman Se He To Bahut Bada Gunaah He.



11 . LOCK DOWN AUR GHARO ME TARAWEEH KE MASAAIL.

Isme Koi Shak Nahi Ke Barwaqt Duniya Ke Haalaat Saazgaar Nahi Hai Khususan Hindustaan Me Musalmaan Qism Qism Ki Aazmaisho Se Guzar Rahe Hai. Hukoomati Elaan Lockdown Ki Wajah Se Ramzanul Mubarak Jaisa Khair Aur Barkat Ka Mahina Mutassir Hota Nazar Aa Raha He Yahi To Maah E Mubarak He Jis Me Gunehgaaro Ko Bhi Khair Aur Barkat Ki Sa'adat Naseeb Hoti He Aur Swaleheen Ko Mazeed Taqwah Aur Parhezgaari Ata Hoti He. Allah Hamaare Saro Se Aazmaish Taal De Aur Maah E Mubarak Ki Sa'adate Naseeb Farmaae. Aameen

Lockdown Ki Surat Me Musalmaan Me Ek Badi Bechaini Taraweeh Ke Silsile Me He Ke Gharo Me Mehsoor Ho Jane Ki Wajah Se Masjid Me Ja Kar Jama'at Se Taraweeh Ki Namaaz Nahi Parh Sakte Hai. Ham Musalmano Ki Yah Bechaini Baja He Aur Is Mushkil Waqt Me Ham Sab Ko Ziyadah Taubah Aur Allah Se Madad Aur Dua Ka Iltizaam Karna Chaahiye Taaki Allah Ham Par Aur Puri Ummte Muslima Par Aasani Farmaae Raha Masala Taraweeh Ka To Is Silsile Me Dekhte Hai Ke Shariat Se Hamare Liye Kiya Kuch Rehnumaai Aur Sahulat Maujood He?

Pehli Fursat Me Taraweeh Se Mutalliq Chand Buniyadi Masaail Zahan Nasheen Kare Fir Ziyadah Bechain Karne Wale Masala Ko Waazeh Karunga.

Pehli Baat Yah Ke Taraweeh Waajib Nahi He Balke Masnoon He Isi Liye To Rasool Sallallaahu Alyhi Wasallam Ne Sahaba Ko Chand Din Jama'at Se Taraweeh Parhaane Ke Baad 3re Ya 4the Din Masjid Hi Nahi Aae Ke Kahi Ummat Par Yah Farz Na Kar Di Jaae Agar Kisi Se Chand Din Ya Pura Ramazaan Taraweeh Chhut Jaae To Allah Ke Yaha Jawaabdahi Nahi Hogi Magar 5 Awqaat Ki Namaazo Me Se Ek Waqt Ki Bhi Namaaz Bagair Uzar Ke Chhor Dete Hai To Is Par Pakad Hogi.

Dusri Baat Yah He Ke Taraweeh Ki Masnoon Rakat Witr Ke Sath 11 Hai Jaisa Ke Aaisha RA Bayaan Karti Hai Ke Nabi Kareem Sallallaahu Alyhi Wasallam Ramazaan Me Aur Ramazaan Ke Alawa Deegar Mahino Me 11 Rakat Se Ziyadah Nahi Parhte The Is Liye Taraweeh Ki Masnoon Rakat Witr Ke Sath 11 Hi Hai Jo Log 20 Rakat Taraweeh Masnoon Kehte Hai Unke Paas Koi Sahih Daleel Nahi He Sahih Daleel Se Yah Baat Bhi Saabit He Ke Umar RA Ne Sahaba Ko 11 Rakat Hi Taraweeh Parhaane

Ka Hukam Diya Is Liye Yah Kehna Ke Umar RA Ne Logo Ko 20 Rakat Taraweeh Par Jama Kiya Sahih Nahi He.

Teesri Baat Yah He Ke Taraweeh Hi Tahhjud Aur Qiyaamul Lail He Yani Ramazaanul Mubarak Me Jis Namaaz Ko Taraweeh Kehte Hai Use Tahhjud Aur Qiyaamul Lail Bhi Keh Sakte Hai Dono Me Koi Farq Nahi He. Upar Dusri Baat Ke Tahat Mene Aaisha RA Ki Hadees Batlaai Ke Nabi Kareem Sallallaahu Alyhi Wasallam Ramazaan Aur Gair Ramazaan Me 11 Rakat Se Ziyadah Nahi Parhte The Jo Namaaz Nabi Kareem Sallallaahu Alyhi Wasallam Ramazaan Ke Alawah Dusre Mahino Me Qayamul Lail Ke Naam Se 11 Rakat Parhte The Wahi Namaaz Ramazaan Me Bhi Ada Farmate The Agar Taraweeh Aur Tahhjud Alag Alag Maante Hai To Iska Matlab Hua Ke Nabi Ne 3 Hi Din Sahaba Ke Sath Taraweeh Parhi Aur Zindagi Me Kabhi Nahi Parhi Ya Jin 3 Ya Chand Din Sahaba Ko Jama'at Se Taraweeh Parhaai Un Dino Alag Se Qiyaamul Lail Bhi Parhi. Halanki Yah Dono Bate Galat Hai Nez Jin Hadees Se Ham Taraweeh Ki Fazilat Bayaan Karte Hai Unme To "Qaama Ramazaan" Ya "Qama Lailata" Ka Lafz Aaya Yani Jo Raat Ko Qayaam Kare,Raat Ke Usi Qiyaam Ko To Qayamul Lail Kaha Jata He.

Chothi Baat Yah He Ke Taraweeh Me Quraan Khatam Karna Zaroori Nahi He Taraweeh Asal Me Qayaamul Lail He Yani Raat Me Itminaan Aur Sukoon Se Lamba Qayaam Karna Chaahe Qira'at Jis Qadr Bhi Ho Allah Qayamul Lail Ka Ajar Dega Agar Kisi Ne Taraweeh Me 10,15 Ya 20 Pare Hi Taraweeh Me Parhe Magar Qayamul Lail Ka Haq Ada Kiya To Bila Shuba Use Qayamul Lail Ka Ajar Mile Ga. Aur Jis Ne Taraweeh Me Mukammal Qur'an Khatam Kiya Magar Namaaz Me Sukoon Aur Atidaal Nahi Barta, Kawwe Ki Tarah Chonch Maarta Raha Aysi Namaaz Namaaz Hi Nahi He,Nabi Sallallaahu Alyhi Wasallam Ne Ek Sahaabi Ko Jaldbazi Me Namaaz Parhne Par Kai Martaba Namaaz Dohrane Ka Hukam Diya.

5wi Baat Yah He Ke Masjid Me Haazir Ho Kar Jama'at Ke Sath Taraweeh Parhna Zaroori Nahi He Balke Akele Bhi Parh Sakte Hai Aur Masjid Ke Alawah Ghar Me Bhi Ada Kar Sakte Hai Aur Yaad Rakhe Ke Koi Akele Bhi Taraweeh Parhta He To Usko Bhi Utna Ajar Mile Ga Ke Pichle Sare Gunaah Maaf Ho Jaaenge Jis Ka Wada Rasool Sallallaahu Alyhi Wasallam Ne Ramazaan Me Qayamul Lail Se Mutalliq Kiya He Is Liye Lockdown Ki Wajah Se Ziyadah Fikarmandi Ki Zaroorat Nahi He Aur Haalat Ki Sangini

Ki Wajah Se Jab Jum'a Aur Faraiz Ki Jama'at Saaqit Ho Gai He To Taraweeh Sirf Masnoon He Jis Ke Liye Na Masjid Shart He Aur Na Hi Jama'at.

In Chand Masaail Se Aagaahi Ke Baad Ek Aham Bechain Karne Wala Masala Hal Karte Hai Woh Yah He Ke Thik He Taraweeh Ke Liye Jama'at Ya Masjid Zaroori Nahi He Magar Jama'at Se Parhna Bade Ajar Aur Sawaab Ka Kaam To He. Yah Baat 100% Sahih He Ke Jama'at Se Koi Bhi Namaaz Ada Karna Akele Parhne Se 27 Gunaa Behtar He Aur Fir Ek Sahih Hadees Me He Ke Jo Imaam Ke Sath Aakhri Waqt Tak Qayaam Kare To Use Puri Raat Qayaam Ka Ajar Milta He.(Sahihun Nasaai:1604)

Goke Taraweeh Akele Parhne Se Bhi Pichle Gunaah Ki Maafi Ka Ajar Mil Jaae Ga Taaham Ramazan Ba-barkat Mahina He Aur Jama'at Se Sawaab 2chand Ho Jata He Is Wajah Se Aap Apne Apne Gharo Me Ghar Walo Ke Sath Jama'at Se Taraweeh Ka Ahtimaam Kare. Namaaz Ki Imaamat Ke Bare Me Nabi Sallallaahu Alyhi Wasallam Ka Farmaan He:

ليؤمكم اكثركم قرآنا.(صحيح النسائی:788)

Tarjumah:- Tum Me Se Jis Ko Sab Se Ziyadah Quraan Yaad Ho Woh Imaamat Karaae.

Is Farmaan E Rasool Ki Roshni Me Ghar Walo Ko Taraweeh Parhaae Yaad Rahe Mard Aurto Ki Imamaat Kara Sakta He Magar Aurat Mardo Ka Imaam Nahi Ban Sakti He. Ziyadah Quraan Yaad Hone Ka Matlab Yah He Ke Ghar Me Maslan 10 Log Hai Aur Kisi Ko 1 Parah Yaad He Utna Kisi Ko Yaad Nahi He To Wahi Imaamat Karaae Ya Kisi Ko Chand Surte Hi Yaad Hai Aur Dusre Ko Kuch Yaad Nahi He To Jis Ko Chand Surte Yaad Hai Wahi Imaamat Karaae. Yaha Ek Aur Baat Yaad Rahe Ke Ek Surat Ko Ek Se Ziyadah Rakat Me Bhi Parh Sakte Hai Maslan Surah Ikhlaas Pehli Rakat Me Parhi Gai To Dusri Rakat Me Bhi Parh Sakte Hai Isme Koi Harj Nahi He Iska Matlab Yah Hua Ke Kisi Ko Chand Chhoti Surte Bhi Yaad Ho To Woh Bhi Taraweeh Parha Sakta He Ek Ek Rakat Me Ek Ek Surat Parhaae Aur Agar Rakat Se Kam Surte Yaad Ho To Ek Surat 2 Rakato Me Parhaae.

BAWAQT E ZAROORAT TARAWEEH ME QUR'AN KO DEKH KAR PARHNA KAISA HAI?

Ab Aate Hai Ek Aham Masala Ki Taraf Ke Agar Kisi Ko Qura'an Ziyadah Yaad Na Ho Aur Taraweeh Me Lamba Qayaam Aur Sujood Karna Chahta Ho To Kiya Woh Quraan Dekh Kar Parh Sakta Hai?

Is Sawaal Ka Sidha Aur Mukhtasar Jawaab Yah He Ke Zaroorat Ke Waqt Qur'an Dekh Kar Taraweeh Parhhana Jaiz Aur Sahih He Iski Daleel Yah He Ke Aaisha RA Ne Apne Gulaam Ko Taraweeh Parhane Ko Hukam Diya Aur Woh Quran Se Dekh Kar Aaisha RA Ko Taraweeh Parhaate. Yah Rivayat Sahih Bukhari Me Maujood He Aaisha RA Deen Ki Badi Aalima Aur Faazila Thi Unse Sahaba Aur Sahabiyaat Deen Sikhte Aur Masaail Dariyaafat Karte The Zaahir Si Baat He Ke Unki Faqahat Ke Samne Baad Wale Ya Aimma E Arba Ki Faqahat Kuch Bhi Nahi He Yahi Wajah He Ke Kisi Bhi Sahaabi Se Aaisha RA Ke Is Amal Ki Mukhalifat Waarid Nahi He Yaha Ke Umoomi Taur Par Bhi Kisi Sahaabi Ne Musahhaf Dekh Kar Namaaz Parhne Se Mana Nahi Kiya He Kuch Log 3 Sahaba Kiraam Ka Naam Zikar Karte Hai Magar Sahaabi Ka Koi Asar Saabit Nahi He Mundarja Line Me Unka Khulasa Parhe.

(1) Ammar Bin Yasir RA Namaaz Me Qur'an Dekh Kar Parhna Bura Samjhte Aur Use Ahle Kitaab Ka Tareeqa Batate)) Yah Asar Taarikh E Bagdaad Me Maujood He Aur Taarikh E Bagdaad Ke Muhaqkik Daktoor Bashaar Awad Ma'ruf Ne Almeezan(4/507) Ke Hawale Se Zikar Kiya He Ke Iski Sanad Me Abu Bilaal Ash'ari Zaeef Raawi He.

(2) ((Suwaid Bin Hanzala RA Ne Ek Sahaab Ko Qur'an Dekh Kar Parhte Dekha To Unka Qur'an Le Kar Alag Rakh Diya)). Suwaid Bin Hanzala Naam Se Ek Sahaabi Guzre Hai Unse Hadees Bhi Marwi He Magar Yaha Naam Me Tehreef Ho Gai He. Almasaahif Liibne Abi Dawood 7054 Me Sulaimaan Bun Hanzala Albakri He Jab Ke Yah Naam Bhi Sahih Nahi He Sahih Naam Saleem Bin Hanzala Albakra As Sa'di Alkufi He Yah Sahaabi Nahi Tabai He.

(3) ((Abdullah Bin Abbas RA Kehte Hai Ke Ameerul Moameneen Umar Farooq RA Ne Ham Logo Ko Haalat E Namaaz Me Quraan Dekh Kar Parhne Se Qatan Mana Farma Diya Tha)) Yah Rivayat Kanzulumal Aur Aalaus Sunan Me He Magar Waha Uski Sanad Nahi He Sahab E Almasaahif Ne Iski Sanad Zikar Ki He Is Sanad Me Nehshal Bin Saeed Nesaphuri Naam Ka Kazzab Aur Matruk Raawi He Imaam Bukhari RH Aur Imaam Nasaai Ne Is Par Harj Ki He.

In Teeno Me Dusra Sawaal Qaul Sahaabi Ka Nahi He Aur Baqi Bache Sahaabi Ke 2 Aqwaal Zaeef Hai Is Liye Maloom Hua Ke Aaisha RA Ki Rivaayat Ki Buniyaad Par Zaroorat Ke Tahat Namaaz Me Quraan Dekh Kar Parhna Jaiz He Sahaabi Ka Qaul Aur Amal Tabai Par Muqaddam He Is Liye Baad Walo Ke Aqwaal Nahi Zikar Kar Raha Hu Albatta Aimma E Arba Ki Baat Kare To Imaam Abu Hanifa Ke Alawa Aimma E Salasa Ne Namaaz Me Quraan Dekh Kar Parhne Ki Rukhsat Di He Yahi Wajah He Ke Jab Imaam Zahri Se Kisi Ne Sawaal Kiya Ke Ramazaan Me Quraan Dekh Kar Parhna Kaisa He To Unhone Behtareen Jawaab Diya:

كان خيارنا يقرؤون في المصاحف(المدونة الكبرى /) والمغني لأبن قدامة / (

Ke Ham Me Se Behtar Log Qur'an Dekh Kar Parhte The.

MASLAK E AHNAAF AUR NAMAAZ ME QUR'AN DEKHNA:

Alag Alag Kutub E Ahnaaf Me Mazkoor He Ke Imaam Abu Hanifah Ke Nazdeek Qur'an Dekh Kar Parhne Se Namaaz Baatil Ho Jati He Yahi Wajah He Ke Aaj Logo Ki Shadeed Zaroorat He Ke Woh Apne Apne Gharo Me Taraweeh Ki Namaaz Quraan Dekh Kar Parhaae Kuy Ke Corona Virus Ki Wajah Se Masaajid Band Hai Aur Ghar Ghar Haafiz Dastiyaab Bhi Nahi Ho Sakte Magar Fir Bhi Aur Un Haalaat Me Bhi Qur'an Dekh Kar Parhne Se Hanfiyo Ki Namaaz Baatil Ho Jaae Gi Jab Hanfiyo Ko Sahih Bukhari Me Maujood Aaisha RA Ka Hukam Aur Zakwaan Ka Amal Dikhaao To Us Daleel Ki Mukhtalif Taweele Karte Hai Aap To Jo Jaante Hai Ke Muqallid Qur'an Ki Aayat Me Taweelaat Kar Lega Aur Uska Mafhoom Badal Dega Magar Imaam Ka Qaul Nahi Chhode Ga Yahi Haal Yaha Bhi Nazar Aata He.

Aaisha RA Ki Hadees Ke Mutalliq Ahnaaf Ki Ek Taaweel Yah He Ke Yah Hadees E Rasool Nahi He Asar He Yani Sahabi Ka Zaati Amal He. Me Kehta Hu Ke Fir Sahih Bukhari Me Maujood Taraweeh Ki 11 Rakat Amal E Rasool He Usko Chhor Kar Daleel Me Umar RA Ka Amal Paish Karte Ho Woh Bhi Zaeef Kiya Woh Asar Nahi He? Ahnaaf Ki Dusri Taweel Yah He Ke Zakwaan Ka Amal Mutazaad Aur Ijma E Ummat Ke Khilaaf He Me Kehta Hu Ke Kisi Imaam Ka Maslak Unke Shagird Se Raaij Hota He Aur Imaam Saahab Ke 2 Shaagird Abu Yusuf Aur Muhammad Kehte Hai Ke Namaaz Me Quraan

Dekhne Se Namaaz Mukammal Ho Jati He Bas Karahat Ka Masala He Jab Ke Imaam Abu Hanifa Namaaz Hi Faasid Kar Rahe Hai Iska Matlab Shagird Ne Usi Waqt Bhanp Liya Ke Imaam Saahab Ka Yah Fatwa Galat He Lekin Gaali Muqalledin Pakde Bethe Hai Imaam Shaahab Ke Shaagird Ka Bhi Lihaaz Nahi Karte Yah Log Bhala Aaisha RA Ka Fatwa Kaha Se Maanenge? Is Baat Par Koi Hairat Kiye Bina Nahi Reh Sakta Ke Jab Ahnaaf Sahabi Ke Qaul Aur Kaam Ko Deewaar Par Maar Dete Hai Fir Ayse Log Imaam Ki Har Baat Ki Taqleed Kaise Waajib Qaraar Dete Hai Jo Na Nabi Hai,Na Sahaabi Hai Aur Na Hi Masoom? Ahnaaf Ki Ek Taweel Yah Bhi He Ke Aaisha RA Ka Yah Amal Un Ahaadees Me Se He Jin Ko Ummat Ne Qabool Nahi Kiya. Yah Sirf Ek Aadmi Ka Amal He Aur Use Imaam Bukhari Ne Zimnan Zikar Kar Diya He Ahnaaf Ki Is Beja Taweel Me Kis Qadr Jurrat He? Apne Imaam Ko Masoom Samjhte Hai Har Baat Ki Taqleed Waajib Qaraar Dete Hai Warna Najaat Nahi Hogi Magar Khairulquroon Ki Aalima Zaahida Aur Faqiha Jin Ko Barae Nabi Ka Faiz Haasil Tha Unko Konsa Rutba Dete Hai? Is Munasibat Se Ibne Najeem Hanfi Ka Qaul(Jawala Shuba Wannazaair Me He) Bayaan Karna Dilchasp Hoga Ke Namaazi Quraan Ki Taraf Dekh Bhi Le To Uski Namaaz Baatil Ho Jati He Magar Shahwat Ke Sath Aurat Ki Sharmgaah Bhi Dekhe To Namaaz Baatil Nahi Hoti He. Un Bato Se Aap Ko Pata Chal Hi Gaya Hoga Ke Ahnaaf Deen Ke Sath Khilwaad Karte Hai Unke Yaha Qur'an Aur Hadees Asal Nahi Apne Imaam Ka Qaul Hi Asal He Isliye Unke Fatawah Aur Unke Masaail Se Bach Kar Rehna Chaahiye.

Khulasa Kalaam Yah Hua Ke Ham Apne Ghar Me Jama'at Bana Kar Taraweeh Parh Sakte Hai Aur Jise Ziyadah Qur'an Yaad Hoga Woh Imaamat Karaae Ga Nez Kisi Ko Qura'an Ziyadah Yaad Na Ho Aur Taraweeh Me Lambi Lambi Qira'at Karna Chahta Ho Woh Qur'an Dekh Qira'at Kar Sakta He Lekin Yaad Rahe Ke Mobile Se Qira'at Na Kare Balke Quraan(Musahhaf) Se Kare Kuy Ke Mobile Musahhaf Nahi He Yah Ek Aysa Aala He Jis Me Khair Aur Shar Dono He. Is Se Imkaan He Ke Qira'at Ke Dauraan Namunasib Chiz Dekhne Ya Sunne Ko Mil Jaae Ya Dhiyaan Rozmarra Ki Un Bato Ki Taraf Chala Jaae Jo Mobile Se Karte Aur Sochte Hai Aur Jo Log Mobile Ko Musahhaf Qaraar Dete Hai Woh Galati Par Hai.

12.LOCKDOWN AUR MARD AUR AURTO KE LIYE ATIKAAF KA MASALA

Lockdown Ki Wajah Se Jaha Bahut Sare Masaail Paida Hue Unhi Me Se Ek Masala Atikaaf Ka Bhi He. Ramazaanul Mubarak Ke Afzal Aamaal Me Se Atikaaf Ke Liye Bhi Lockdown Rukaawat Ban Raha He Ayse Me Aksar Halqo Se Yah Sawaal Aa Raha He Ke Agar Masjido Me Atikaaf Ki Ijaazat Na Di Gai Ya Lockdown Ki Wajah Se Agar Ham Masjid Me Atikaaf Na Kar Sake To Majburi Ke Tahat Is Saal Apne Gharo Me Atikaaf Kar Le Aysa Karna Shariat Ki Roshni Me Sahih Hoga?

Chunancha Is Silsile Me Ahnaaf Ke Yaha Aurto Ke Atikaaf Me Pehle Se Sahulat Maujood He Ke Unke Liye Gharo Me Atikaaf Karna Jaiz He Jab Unke Yaha Atikaaf Ke Liye Masjid Shart Hi Nahi To Mard Ho Ya Aurat Kahi Bhi Atikaaf Kar Le Kiya Farq Parhta He? Corona Ke Sabab Mardo Ke Liye Bhi (Aurat Ko Pehle Se Aazaadi Haasil He) Gharo Me Atikaaf Karne Se Mutalliq Ahnaaf Ke Fatawah Bhi Aa Chuke Hai.

Ahle Hadees Woh Jama'at He Jo Daleel Ke Muqable Me Kisi Ahle Hadees Aalim Ke Qaul Ko Bhi Hujjat Nahi Maanti Siwaae Jadeed Ijtihaadi Masaail Ke Jaha Shariat Khamosh He Aur Ijtihaad Ke Liye Sharai Gunjaish He Atikaaf Ke Masala Ko Bhi Ham Dalaail Ki Roshni Me Hal Karenge. Chunancha Qur'an Aur Hadees Ke Daleel Se Saaf Aur Waazeh Taur Par Maloom Hota He Ke Atikaaf Aysi Ibaadat He Jo Masjid Ke Sath Khaas He Is Ko Misaal Se Aysa Samjhe Ke Jis Tarah Haj Aur Umrah Makka Me Hi Hoga Agar Corona Ki Wajah Se Makka Ka Safar Mumkin Nahi He To Koi Apne Mulk Me Haj Aur Umrah Nahi Kar Sakta Isi Tarah Corona Ya Kisi Aur Majburi Ke Tahat Masaajid Band Hone Par Atikaaf Gharo Me Karna Jaiz Nahi Hoga,Na Mardo Ke Liye Aur Na Hi Aurto Ke Liye.

Allah Ka Farmaan He:

ولا تباشروهن وانتم عاكفون في المساجد. (البقرة:)

Tarjumah: Aur Agar Tum Masjido Me Atikaaf Bethe Ho To Fir Apni Biwiyo Se Mubashirat Na Karo.

Yaha عاکفون فی المساجد Se Istidlaal He Ke Atikaaf Ke Liye Masjid Shart He Chaahe Mard Ho Ya Aurat,Bagair Masjid Ke Atikaaf Nahi Hoga.

Aaisha RA Bayaan Karti Hai Ke

فعن عائشة رضى الله عنها أن النبى صلى الله عليه وسلم كان يعتكف العشر الأواخر من رمضان حتى توفاه الله عز وجل ثم اعتكف أزواجه من بعده. رواه (البخارى: ٠ ومسلم:)

Tarjumah:- Nabi Kareem Sallallaahu Alyhi Wasallam Apni Zindagi Ke Aakhri Lamhe Tak Ramazaanul Mubarak Ke Aakhri Ashra Ka Atikaaf Karte Rahe Fir Unke Baad Nabi Kareem Sallallaahu Alyhi Wasallam Ki Azwaaj E Mutahhiraat Bhi Atikaaf Karti Rahi.

Imaam Nawwi RH Sahih Muslim Ki Shara Me Is Hadees Ke Tahat Likhte Hai Ke Atikaaf Masjid Ke Alawah Kahi Bhi Sahih Nahi Hoga Us Liye Ke Nabi Kareem Sallallaahu Alyhi Wasallam Aap Ki Azwaaj E Mutahhiraat Aur Sahaba Kiraam Mashaqqat Ke Bawajood Masjid Me Hi Atikaaf Karte The Agar Ghar Me Bhi Atikaaf Jaiz Hota To Ghar Me Zaroor Atikaaf Karte Garcha Ek Martaba Hi Kuy Na Ho Bataur E Khaas Aurte Ke Unki Zaroorat Aksar Gharo Ki Hi He.(Sahih Muslim Shara Nawwi)

Abu Saeed Khudri RA Bayaan Karte Hai Ke

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: اعْتَكَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي الْمَسْجِدِ فَسَمِعَهُمْ يَجْهَرُونَ بِالْقِرَاءَةِ، فَكَشَفَ السِّتْرَ وَقَالَ: " أَلاَ إِنَّ كُلَّكُمْ مُنَاجٍ رَبَّهُ فَلاَ يُؤْذِيَنَّ بَعْضُكُمْ بَعْضًا، وَلاَ يَرْفَعْ بَعْضُكُمْ عَلَى بَعْضٍ فِي الْقِرَاءَةِ " . أَوْ قَالَ: " فِي الصَّلاَةِ " . (صحيح ابي داؤد:)

Tarjumah:- Rasool Sallallaahu Alyhi Wasallam Ne Masjid Me Atikaaf Farmaya,Aap Ne Logo Ko Buland Aawaaz Se Qira'at Karte Suna To Pardah Hataya Aur Farmaya: Logo Suno Tum Me Se Har Ek Apne Rab Se Sargoshi Karta He,To Koi Kisi Ko Taklif Na Pohnchaae Aur Na Qira'at Me(Ya Kaha Namaaz)Me Apni Aawaaz Ko Dusre Ki Aawaaz Se Buland Kare.

Naafe Bayaan Karte Hai:

وقد اراني عبدالله رضی الله عنه المكان الذي كان يعتكف فيه رسول الله صلی الله عليه وسلم من المسجد.(صحیح مسلم:)

Tarjumah:- Abdullah RA Ne Mujhe Woh Jagah Dikhaai Jaha Par Masjid Me Nabi Sallallaahu Alyhi Wasallam Atikaaf Kiya Karte The.

Yah Saare Dalaail Waazeh Karte Hai Ke Atikaaf Ka Mahal Masjid He Yahi Kitaab Aur Sunnat Ki Ta'leem He Jaisa Aap Sallallaahu Alyhi Wasallam Atikaaf Se Waazeh He Aurto Ke Haq Me Bhi Atikaaf Masjid Me Hi Mashru He Masjid Se Bahar Ghar Me Aurto Ka Atikaaf Sahih Nahi He Is Silsile Me Upar Sahih Muslim Ki Hadees Aur Imaam Nawwi Ki Shara Parh Chuke Hai Is Se Bhi Ziyadah Waazeh Sahih Bukhari Ki Hadees Number (2033) Hadees No(2034) Hadees No(2041) Aur Hadees No 2045) Hai Jin Me Mazkoor He Ke Atikaaf Ki Niyyat Se Kuch Azwaaj E Mutahhiraat Ne Masjid E Nabwi Me Apne Apne Khaime Nasab Kiye The.

Is Saal Corona Ki Wajah Se Masaajid Me Atikaaf Karna Amre Mahaal Lag Raha He Is Wajah Se Jo Log Atikaaf Ki Niyyat Rakhte Hai Agar Unhe Masjid Me Atikaaf Ki Sahulat Maiyssar Na Aa Sake To Apna Atikaaf Chhor Dena Chaahiye Aur Yah Jaan Lena Chaahiye Ke Atikaaf Waajib Nahi He Jis Ke Chhorne Se Gunaah Laazim Aae Ga Balke Masnoon Amal He Aur Allah Unhe Niyyat Ke Mutaabiq Pura Pura Ajar Dega Azwaaj E Mutahhiraat Ke Khaime Se Mutalliq Sahih Bukhari Mazkoorah Hadees Me He Ke Nabi Kareem Sallallaahu Alyhi Wasallam Ne Is Saal Ramazan Ka Atikaaf Nahi Kiya Tha Jo Log Corona Ki Wajah Se Mardo Ke Liye Gharo Me Atikaaf Karna Jaiz Qaraar De Rahe Hai Unki Baat Rasool Sallallaahu Alyhi Wasallam Ki Ta'leemaat Aur Amal E Sahaba Ke Khilaaf He Nez Yah Baat Bhi Galat He Ke Har Basti Me Kam Az Kam Ek Aadmi Atikaaf Kare Warna Puri Basti Gunehgaar Hogi Aur Sath Hi Aurto Ka Gharo Me Atikaaf Karna Bhi Sunnat Ke Khilaaf He.

Ibne Abbas RA Se Aurto Ka Ghar Me Atikaaf Se Mutalliq Masala Dariyafat Kiya Gaya To Unhone Jawaab Diya Ke Aurto Ka Ghar Me Atikaaf Karna Bid'at Hai Lihaza Hame Ittib'a E Sunnat Ko Laazim Pakadna Chaahiye Aur Deen Ke Naam Par Bid'aat Aur Khuraafaat Se Bachna Chaahiye.

13 AAKHRI ASHRE SE MUTALLIQ CHAND UMOOR PAR INTIBAAH.

Ramazaanul Mubarak Ka Aakhri Ashrah Fazilat Ke Lihaaz Se Ziyadah Ahmiyat Rakhta He,Isi Me Atekaaf He Aur Usi Me Shab E Qadr He Jo 1000 Raato Se Behtar He. Qur'an Ka Nuzool Bhi Isi Mubarak Raat Me Hua Is Ke Sabab Rasool Sallallaahu Alyhi Wasallam Is Ashre Me Ta'at Par Ziyadah Mehnat Karte Aur Apne Ahal O Ayaal Ko Bhi Is Ki Dawat Dete. Ham Bhi Apne Piyaare Nabi Ki Piyaari Sunnat Par Amal Karte Hue Aakhri Ashre Me Bhalaai Ke Kaamo Par Ziyadah Se Ziyadah Mehnat Kare Aur Shab E Qadr Paane Ke Liye Khub Khub Ijtihaad Kare Uske Liye Allah Se Taufeeq Talab Kare Aur Bahut Ziyadah Shab E Qadr Ki Dua Parhe.

Mundarja Zail Line Me Aakhri Ashre Se Mutalliq Chand Ayse Umoor Par Ittila Dena Maqsood He Jin Ke Bare Me Sawaalaat Kiye Jate Hai Ya Bedeeni Ko Deen Samjh Kar Anjaam Diya Jata He.

(1) AAKHRI ASHRA ME TASAAHULI: Mushahida Me Baat Aai He Ke Shuru Ramazaan Me Logo Me Ibaadat Aur Bhalaai Ka Zauq Aur Shoq Ziyadah Hota He Yah Shoq Ashra Guzarne Ke Sath Gum Hota Chala Jata He Jab Ke Aakhri Ashra Sab Se Ziyadah Ahmiyat Ka Haamil He.

(2) ALWIDAAI JUM'A KA HUKAM:

Jawaab:- Aakhri Ashrah Se Mutalliq Ek Baat Logo Me Alwidaai Jum'a Se Mutalliq Raaij He Jo Asal Me Awaam Ki Mashhoor Kardah Galat Fehmi He. Iska Ulma Se Aur Kitaab Aur Sunnat Se Talluq Nahi Magar Ab Awaam Ke Sath Kuch Ulma Bhi Mutassir Ho Gae Ramazaanul Mubarak Ke Aakhri Jum'a Ko Alwidaai Jum'a Kehna,Khutba Me Ya Mehfil Qaaim Kar Ke Uske Guzarne Ka Marsiyah Parhna,Sarasar Deen Me Ziyadti Aur New Iyjaad He. Kitaab Aur Sunnat Se Iski Koi Daleel Nahi He Aur Na Hi Is Tarah Ke Alfaaz Salaf E Swaleheen Ke Yaha Milte Hai. Har Hafta Jum'a Ka Din Aata He To Fir Kisi Ek Mahine Ke Aakhri Juma Ko Alwidaai Jum'a Kehna Bilbidaat Bhi Sahih Nahi He Aur Jum'a To Hafta Ki Eid He Woh Bhi Ramazaanul Mubarak Ka Jum'a Is Par Behad Khushi Honi Chaahiye Chaahe Pehla Jum'a Ho Ya Aakhri Jum'a. Yaad Rakhe Ramazaan Ke Aakhri Ashra Me Hi Shab E Qadr Hai Hame Atekaaf Aur Shabe Bedaari

Ijtihaad Ke Zariya Use Paane Ki Koshish Karni Chaahiye Aur Un Ayyam Me Khaas Taur Se Fuzool Kaam Aur Fuzool Waqt Ka Sabab Banne Wale Umoor Se Bachna Chaahiye.

Is Munasibat Se Ek Paigaam Ummat E Muslima Ke Naam Dena Chaahta Hu Ke Ramazan Ka Aakhri Jum'a Rukhsat Hote Hi Ramazaan Bhi Ham Se Qareeb Rukhsat Ho Jaae Ga To Alwidaai Jum'a Manane Ki Bajaae Me Deen Aur Nek Kaam Par Isi Tarah Qaaim Rehne Ki Talqeen Karta Hu Jis Tarah Ramazaan Me Qaaim The Neki Sirf Ramazaan Ke Sath Khaas Nahi He. Jis Tarah Isaar Aur Qurabani,Nek Aamaal,Ta'at Aur Bhalaai,Sadqaat Aur Khairaat Ibaadat Aur Zikr E Ilaahi Aur Dawat E Ilallaah Ki Taraf Ramazaan Me Maail The Usi Tarah Ramazaan Baad Bhi Karte Rahe Taaki Deen Par Istiqaamat Haasil Rahe Aur Usi Haal Me Maut Aae Ayse Log Allah Ke Pasandidah Bande Hote Hai Aur Deen Par Hi Wafaat Pane Se Uske Fazal O Ahsaan Se Jannat Me Daakhil Kiye Jaae Ge.

(3) ATEKAAF KA DARS DENA KAISA HE?

Jawaab:- Agar Masjid Me Maujood Logo Ko Ta'leem Ki Zaroorat Ho Aur Motakif(Aetikaaf Karne Wala) Unki Zaroorat Ko Pura Karne Ke Qaabil He To Unhe Dars Dene Me Koi Harj Nahi He. Haa Pabandi Ke Sath Atikaaf Ke Apne Qeemti Awqaat Ko Dars Par Hi Sarf Na Kare,Aetekaaf Asal Me Ibaadat Ke Liye Faraagat Ka Naam He Lihaza Is Maqsad Ke Pura Karne Me Kosha Rahe.

Shaikh Muhammad Saleh Usaimeen RH Se Sawaal Kiya Gaya Ke Kiya Aetekaaf Karne Wale Ka Kisi Ko Ta'leem Dena Ya Dars Dena Sahih He To Shaikh Ka Jawaab Tha:

الافضل للمعتكف أن يشتغل بالعبادات الخامسة كالذكر والصلاة وفراءة القرآن وما اشبه ذالك لكن إذا دعت الحاجة إلى تعليم أحد أو التعلم فلا بأس لأن هذا من ذكر الله عزوجل).فتاوى الشيخ محمد صالح العثيمين ٥٤٩/١

Tarjumah: Moatakif Ke Liye Afzal Yah He Ke Woh Ibaadaat Me Mashgool Rahe Maslan Zikr Namaaz Quraan Ki Tilaawat Aur Jo Us Qabeel Se Ho Lekin Agar Kisi Shakhas Ko Ta'leem Dete Aur Sikhlane Ki Zaroorat Ho To Usme Koi Harj Nahi He Kuy Ke Yah Bhi Allah Ke Zikr Me Se He.

(4) KHAWAATEEN KA GHAR ME AETEKAAF:

Aetekaaf Aurat Aur Mard Dono Ke Haq Me Masnoon He Aur Dono Ke Liye Aetekaaf Ki Jagah Sirf Masjid He Magar Maslaki Ulma Ikhtilaat Aur Fitnah Ke Khauf Se Khawateen Ko Gharo Me Aetekaaf Ki Ta'leem Dete Hai Yah Sunnat Ki Mukhalifat He Yaha Me Itna Kehna Chahta Hu Ke Jaha Masjid Me Aurto Ke Aetekaaf Ke Liye Alahida Jagah Na Ho Waha Aurte Aetekaaf Na Kare Jaha Aurto Ke Liye Jagah Makhsoos Ho Waha Aetekaaf Kare Us Se Ikhtilaat Aur Fitne Ka Khauf Door Ho Jaae Ga.

(5) SHAB E QADR ME WA'AZ AUR NASIHAT KA HUKAM:

Jawaab:- Mashroo Ramazaan Se Hi Aksar Masaajid me Taraweeh Ke Baad Duroos Aur Muhaaziraat Aur Tafseer E Qur'an Ka Lamba Lamba Silsila Chalta Rehta He Jo Namaaziyo Ke Liye Bais Mashaqqat He. Halanki Yah Jaiz Aur Najaiz Ya Bid'at Ka Masala Nahi He Yah Bhi Minjumla Ramazaan Ke Nek Aamaal Me Se He Lekin Taraweeh Ke Baad Koi Silsila Tiwalat Ka Logo Ke Liye Mazeed Mashqqat Ka Sabab He. Mere Khayaal Se Taraweeh Ke Baad Mukhtasar Dusroos Aur Mukhtasar Tafseer Par Hi Iktifa Karna Chaahiye Ya Lambe Dars Aur Tafseer Ke Liye Koi Aur Munaasib Waqt Mutaiyyan Karna Chaahiye Jis Me Log Bilamushaqqat Aur Nishaat Ke Sath Duroos Aur Tafseer Se Faidah Utha Sake. Us Waqt Dusroos Aur Muhaziraat Ka Silsila Aakhri Ashra Aur Uski Taaq Rato Me Bhi Mashroo Kiya Jaae Ga. Kuch Log Chaar Chaar Rakat Ke Baad Wa'az Karte Hai To Kuch Log Taraweeh Ke Aakhir Me. Yaha Sawaal Yah Paida Hota He Ke Kiya Aakhri Ashre Me Duroos Dena Logo Ke Liye Munaasib He Aur Shara'an Is Amal Ki Kaha Tak Gunjaish Hai?

Is Silsile Me Arz Yah He Ke Deeni Duroos Har Haal Mufeed He Magar Is Ke Liye Munaasib Waqt Ka Tayyun Zaroori He Is Amal Ke Qabeel Se Logo Me Jawaaz Aur Adam Se Mutalliq Do Qism Ki Aar'a Saamne Aa Rahi Hai. Jawaaz Walo Ka Kehna He Ke Yah Bhi Khair Ke Kaamo Me Se He Aur Chunki Nabi Sallallaahu Alyhi Wasallam Se Kisi Khair Ki Un Raato Me Mumaniat Nahi He Aur Na Hi Rasool Sallallaahu Alyhi Wasallam Ne Aakhri Ashre Ke Liye Khair Ke Kaamo Ko Makhsoos Kiya He Balke Aazaadi He Jis Qism Ka Bhi Kaar E Khair Kare Is Baat Par Arz Yah He Ke Bilashuba Dars Dena Dawat E Ilallaah Aur Khair Ke Kaam He Aur Bade Ajar Ka Bais He Magar Is Qadr Ajar Aur Sawaab Wala Amal Hone Ke Bawajood Salaf Se Aakhri Me Yah Kaam Manqool Nahi He. Ha Koi Un Ayyam Ki Fazilat Ke Talluq Se Ek Aadh Martaba Logo

Ko Kuch Nasihat Karna Chaahe To Mujhe Unme Koi Harj Mehsoos Nahi Hota Lekin Baqaida Un Raato Me Ijlaas Ya Dars Ka Silsila Qaim Karna Mahale Nazar He. Agar Jawaaz Wale Un Raato Me Pabandi Se Dars Ke Qaail Hai Jo Ke Kaar E Khair He To Fir Unki Nazar Me Daswe Ulma Ko Bilajalsa Munaqid Karne Me Koi Harj Nahi Hona Chaahiye Jab Ke Us Baat Ke Woh Bhi Qaail Nahi Honge To Maloom Yah Hua Ke Yah Raate Ibaadat Ke Liye Faarig Honi Chaahiye. Aaiye Ek Hadees Ki Roshni Me Nabi Kareem Sallallaahu Alyhi Wasallam Ka Uswa Dekhte Hai Ke Aakhri Ashre Me Aap Sallallaahu Alyhi Wasallam Kiya Karte The?

المؤمنين عائشةَ بنت أبي بكرٍ الصديق - رضي الله عنهما - في حال رسول الله صلى الله عليه وسلم في العشر الأواخر من رمضان :أنَّه إذا دخل العشر شدَّ المئزرَ، وأحيا ليله، وايقظ اهله . (صحيح البخاري:٢٠٢٤)

Tarjumah:- Aaisha RA Bayaan Karti Hai Ke Aap Sallallaahu Alyhi Wasallam Jab Aakhri 10 Dino Me Daakhil Hote To (Ibaadat Ke Liye)Kamar Kas Lete,Khud Bhi Shab E Bedaari Karte Aur Ghar Walo Ko Bhi Jagaate The.

IS HADEES ME TEEN BAATE MAZKOOR HAI.

(1) Shadde Mezra: Kamar Kas Lete Yani Ibaadat Ke Liye Baalig Ijtihaad Karte. Aurto Se Kinarah Kashi Ke Bhi Mani Me Aaya He.

(2) Haya Lailah: Shab E Bedaari Karte Raat Me Ibaadat Ke Liye Khud Ko Bedaar Rakhte.

(3) Ayqat Ahlahu: Apne Ahal O Ayaal Ko Bhi Jagaate Kuy Ke Yah Aham Raat Hoti He.

Nabi Sallallaahu Alyhi Wasallam Ke Uswa Ko Apnate Hue Aakhri Ashre Me Hamara Bhi Yahi Tarze Amal Hona Chaahiye Ke Shab E Qadr Aur Uski Fazilat Ko Pa Sake.

(6) SHAB E QADR KI MAKHSOOS NAMAAZ: Jab Aakhri Ashra Shuru Hone Lagta He To Musalmano Ke Kuch Tabqo Me Umooman Shab E Qadr Ki Makhsoos Namaaz Se Mutalliq Risala Taqseem Kiya Jata He Jis Me 21,23,25,27,29 Ki Raato Ke Liye Alag Alag Tariqe Se Parhi Jane Wali Shabe Qadr Ki Namaaz Ka Makhsoos Tariqa Azkaar Ke Sath Likha Hota Hai. Rasool Kareem Sallallaahu Alyhi Wasallam Ki Sunnat Me Shab E Qadr Ki Koi Makhsoos Namaaz Nahi He Aur Jab Shab E Qadr Hi Makhsoos Nahi To

Uski Namaaz Kaise Makhsoos Ho Sakti He. Aslan Yah Sufiyo Ka Tariqa He Is Se Bacha Jaae Aur Dusro Ko Bhi Bachaya Jaae.

(7) AAKHRI AHSRE KI MAKHSOOS DUA: Ek Zaeef Hadees Ki Buniyaad Par Logo Ne Teeno Ashro Ki Makhsoos Dua Ijaad Kar Di He. Pehle Ashra Me Rabbigfir Warham Wa-Anta Khairur Raahemeen Dusre Me Astagfirullhi Rabbi Min Kulli Zanbiw Wa-atubu Ilayhi Aur Teesre Me Allahhumma Innka Afuwun Tuhibbul Afwa Fa'fuanna.

Unme Pehle Aur Dusre Ashre Ki Makhsoos Dua Ka Koi Saboot Nahi He Albatta Teesre Ashre Ki Jo Dua He Woh Shabe Qadr Ke Liye He Lihaza Ham Aakhri Ashre Me Tamaam Din Parh Sakte Kuy Ke Shabe Qadr Isi Aakhri Ashre Me He.

(8) AAKHRI AASHRE ME 2 MARTABA QIYAAMUL LAIL KARNE KA HUKAM:

Jawaab:- Umooman Ramazaan Me Isha Ki Namaaz Ke Baad Taraweeh Ki Namaaz Parhi Jati He Aur Kuch Jagho Par Aadhi Raat Ke Baad Dubarah Jama'at Se Qiyamul Lail Ka Ahtimaam Kiya Jata He Log Puchte Hai Ke Jab Taraweeh 8 Hi Rakat Hai To Fir Dubarah Qiyaam Kuy Kiya Jata He Aur Uski Sharai Kiya Haisiyat He?

To Uska Jawaab Yah He Ke Ramazaan Ke Aakhri Ashre Me Nabi Sallallaahu Alyhi Wasallam Dusre Ashre Ki Banisbat Ziyadah Ibaadat Karte The Balke Aakhri Ashra To Ibaadat Ke Liye Bedaar Rehne Ka Naam He. Un Ayyam Ki Raato Me Jis Qadr Ho Sake Ibaadat Par Ijtihaad Karna Chaahiye,Koi Raat Bhar Ibaadat Kare,Koi 2,3 Baar Uth Uth Kar Ibaadat Kare Usme Koi Harj Nahi He Raat Ki Nafil Namaaz 2-2 Rakat He. Khawaah Koi Fajr Tak Parhe. Nabi Kareem Sallallaahu Alyhi Wasallam Ka Farmaan He:

صلاة الليل مثنى مثنى، فإذا خشي أحدكم الصبح صلى ركعة واحدة توتر له ما قد صلى۔)صحيح البخاري:٩٩٠،وصحيح مسلم:٧٤٩(

Tarjumah:- Raat Ki Namaaz 2-2 Rakat He Aur Agar Tum Me Kisi Ko Subah Ho Jane Ka Andesha Ho Aur Woh Ek Rakat Parh Le To Yah Uski Parhi Hui Namaaz Ke Liye Witr Ho Jaae Gi.

Ramazaan Me Kasrat Se Mustahab Aamaal Anjaam Dena Chaahiye Aur Nifil Ibaadate Mustahab Aamaal He Agar Koi Imaam Ke Sath 8 Rakat Taraweeh Ki Namaaz Parh Leta He To Uske Liye Dubarah Uth Kar Qiyaam Karne Ki Mumaniat Nahi He Chaahe Pehal Ashra Ho Ya Aakhri Ashra Aur Aakhri Ashra Ibaadat Par Ijtihaad Ke

Atibaar Se Kaafi Aham He Kuy Ke Usi Me Shabe Qadr He Lihaza Aakhri Ashre Ki Sari Raato Me Puri Puri Raat Jaag Kar Ibaadat Karna Masnoon Amal He.

(9) EID KI ADVANCE ME MUBARAKBAADI DENE KA HUKAM:

Jawaab: Sunnat Se Eid Ki Mubarakbaad Dena Saabit He. Sahaba Kiraam Ek Dusre Ko Eid Ke Din Eid Ki Mubarakbadi Dete The. Yah Mubaarakbadi Eid Ki Namaaz Ke Baad Deni Chaahiye. Mubarakbadi Ke Alfaaz Yah He:

تقبل اللہ منا و منک۔

Koi Eid Mubarak Ke Alfaaz Kehta He To Woh Bhi Sahih He. Jaha Tak Eid Ki Mubarakbadi Dena Waqt Se Qabl Dena To Yah Sunnat Ke Khilaaf Warzi He Eid Ki Mubarakbadi To Eid Ke Din Eid Ki Namaaz Ke Baad Honi Chaahiye Ke Allah Ke Fazl Ke Sabab Hame Eid Aur Khushi Maiyassar Hui. Is Silsile Me Kuch Ulma Ek Do Din Pehle Tehniyat Paish Karne Ke Qaail Hai Magar Ahtiyaat Ka Taqaza He Ke Eid Se Pehle Mubarakbadi Paish Karne Ko Sunnat Ki Mukhalif Kahi Jaae Kuy Ke Log Is Waqt Har Chiz Ke Liye Mubarak Paish Karne Lage Hai Aur Woh Bhi Kitne Dino Pehle Se Hi. Logo Me Deen Par Amal Karne Ka Jazba Kam Aur Mubarakbadi Paish Karne Ka Rivaaj Ziyadah Hota Nazar Aa Raha He.

Shaikh Saaleh Fauzaan Hafizahullah Se Eid Se Ek 2 Din Pehle Mubarakbadi Paish Karne Ke Mutalliq Sawaal Kiya Gaya To Shaikh Ne Jawaab Diya Ke Uski Koi Asal Nahi He, Mubarakbadi To Eid Ke Din Ya Baad Wale Din Mubaah He Lekin Eid Ke Din Se Pehle Mubarakbadi Dene Se Mutalliq Mujhe Nahi Maloom Ke Aslaaf Se Kuch Saabit He To Fir Log Eid Se Pehle Kaise Tehniyat Paish Karte Hai Jis Ke Mutalliq Kuch Saboot Nahi He.

(10) MASJIDO KI BAJAAE BAAZAARO ME CHAHAL PAHAL: Shuru Me Kaha Gaya He Ke Logo Me Aakhri Ashre Ki Aamad Par Ibaadat Ke Tai Susti Paida Ho Jati He Jab Ke Usi Me Sab Se Ziyadah Chusti Phirti Chaahiye. Raat To Jaagte Hai Magar Ibaadat Ke Liye Nahi Baat Chit,Khel Kood,Sair O Tafreeh Bataur E Khaas Eid Ki Taiyyari Ke Liye Bazaar Me Kasrat Ke Sath Aamadorafat. Is Qadr Aham Raate Aur Ham Baazaro Ko Ronaq Samjhte Hai Yah Hamari Gaflat Ramazaan Ki Naaqadri Aur Har Qism Ki Bhalaai Se Mehroomi Ki Daleel He.

(11) FITRAANE KI ADAAEGI ME GALATI: Kitne Sare Musalman Sadqatul Fitr Shuru Ramazaan Se Hi Nikaalna Shuru Kar Dete Hai,Kitne Log Mufti Sahab Se Fix Fitrah Ki Raqam Maloom Kar Ke Ghar Ke Sare Afraad Ki Taraf Se Raqam Ikhatta Kar Lete Hai Aur Ramazaan Me Aane Wale Saailo Me Thoda Thoda Taqseem Karte Hai. Sadqatul Fitr Fix Dhaai Kg Anaaj Me Se Ada Karna He. Aur Uska Afzal Waqt Eid Ka Chand Nikalne Se Namaaz E Eid Tak He. Ha Ek Do Din Pehle Bhi Ada Kiya Ja Sakta He Taaham Kai Din Pehle Ada Karna Jaiz Nahi He. Na Hi Anaaj Ko Paisa Bana Kar Diya Ja Sakta He Illa Yah Ke Uski Kisi Ko Zaroorat Ho.

(12) KHAWAATEEN KI BE-AMALIYA: Aurto Me Shabe Qadr Ki Ibaadat Ki Tai Kaafi Khamoshi Paai Jati He. Woh Khud Ko Ghar Ke Intizaami Umoor Ka Malka Samjhti Hai New Kapdo Ka Intikhaab,Gharo Me Zdbaaish,Umdah Pakwaan Ki Taiyyari Aur Masnui Zaib O Zeenat Ki Masrufiyat Me Gark Rehti He. Kuch Allah Ki Bandiya Achchi Bhi He Magar Nawjawaan Nasal To Allah Ki Panaah. Had To Is Waqt Ho Jati He Jab Ajnabi Mardo Se Apne Hatho Par Mehndiya Sajaati Hai. Allah Ke Liye Apne Maqaam Ko Pehchaano Apni Izzat Karo,Duniyawi Mamlaat Par Deen Ko Tarjeeh Do Aur Aakhri Ashre Me Shab Bedaari Kar Ke Ibaadat Par Mehnat Karo.

Allah Se Dua He Ke Hame Aakhri Ashre Me Sunnat E Nabwi Ki Iqtida Karne Ki Taufeeq De Aur Apne Fazal O Karam Se Shab E Qadr Ki Taufeeq De Kar Uski Har Bhalaai Se Nawaaz De. Aameen



14. : RAMAZAAN KE QAZA ROZE SE PEHLE SHAWWAL KE 6 ROZE RAKHNE KA HUKAM

Ramazaanul Mubarak Aur Shawwal Ke Mauqe Par Kasrat Se Yah Sawaal Aata He Ke Jin Aurto Ke Ramazaan Ke Kuch Roze Uzar Ki Wajah Se Chhut Gae Hai Kiya Woh Shawwal Me Pehle Un Chhute Hue Rozo Ki Qaza Kare Gi Ya Qaza Se Pehle Bhi Shawwal Ke Nifli 6 Roze Rakh Sakti Hai? Uzar(Safar,Bimari) Ki Wajah Se Mardo Se Bhi Ramazaan Ke Roze Chhut Jate Hai Unka Bhi Masala He Ke Woh Farzi Rozo Ki Qaza Se Pehle Shawwal Ke Nifli Roze Rakh Sakte Hai Ya Nahi?

Is Masala Me Ahle Ilm Ke Darmiyaan Ikhtilaaf He Baaz Kehte Hai Ke Pehle Ramazaan Ke Chhute Hue Rozo Ki Qaza Karni Hogi Tab Hi Shawwal Ke Roze Rakh Sakte Hai Aur Kuch Kehte Hai Ke Nahi,Qaza Se Pehle Shawwal Ke 6 Roze Rakh Sakte Hai. Mene Jaha Tak Is Masala Ko Samjha He Is Lihaaz Se Mera Maanna He Ke Jis Ke Zimma Ramazaan Ke Qaza Roze Hai Woh Pehle Qaza Kare Fir Shawwal Ke 6 Roze Rakhe. Daleel Nabi Sallallaahu Alyhi Wasallam Ka Mandarja Zail Farmaan He:

عَنْ أَبِي أَيوبِ ، أَنَّ رسولَ اللَّهِ ﷺ قَالَ: مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كانَ كَصِيَامِ الدَّهْرِ

(رواهُ مُسْلِمٌ:1164)

Tarjumah:- Abu Ayyub Ansari RA Se Rivayat He Ke Unhone Bayaan Kiya Ke Nabi Kareem Sallallaahu Alyhi Wasallam Ne Farmaya: Jis Ne Ramazaan Ke Roze Rakhe Fir Uske Baad Shawwal Ke 6 Roze Rakhe To Yah Hamesha Roze Rakhne(Ke Sawaab) Ki Tarah Hai.

Ham Sabhi Yah Jaante Hai Ke Nabi Sallallaahu Alyhi Wasallam Ke Kalaam Me Ajaaz Aur Jamiiyat He Aap Ke Kalamaat Ki Jamiiyat Par Deen Ka Inhisaar He Aur Qayamat Tak Ronuma Hone Wale Masaail Is Khubi Ki Wajah Se Hal Hote Rahenge Aap Ke Farmaan Ka Ek Ek Lafz Hikmat Aur Basirat Se Bharpoor He Isi Liye Ham Dekhte Hai Ke Ek Ek Hadees Ki Shara Me Mustaqeel Kitaab Likhi Gai He.

Shawwal Ke Nifli Rozo Se Mutalliq Aap Ke Farmaan Ke Jame Kalmaat Bhi Mazkoorah Masala Ki Haqeeqat Waazeh Karte Nazar Aate Hai Aap Sallallaahu Alyhi Wasallam Farmate Hai من صام رمضان Ke Jis Ne Ramazaan Ka Roza Rakha Yani Ramazaan Ka Mukammal Roza Rakha Aage Farmate Hai ثم اتبعه ستا من شوال. Fir Ramazaan Ke Rozo Ke Baad Shawwal Ke 6 Roze Rakhe -كان كصيام الدهر Uske Liye Saal Bhar Roza Rakhne Ka Sawaab He.

Is Hadees Me Waarid Alfaaz Par Gaur Kare Aur Zaire Gaur Masala Ki Haqeeqat Maloom Kare.

(1)من صام رمضان

Ke Kalimaat Me Ramazaan Ke Mukammal Roze Daakhil Hai Yani Jis Ne Ramazaan Ka Mukammal Roza Rakha.

(2)ثم اتبعه ستا من شوال.

Ke Kalimaat Me Summa Ka Lafz Tarteeb Ke Taur Par He Muraad He Ramazaan Ke Rozo Ke Baad Is Baat Ko Rasool Sallallaahu Alyhi Wasallam Ke Jame Kalma اتبعه Ne Mazeed Muakkid Kar Diya He Yani Muttabe Wahi Kehlaae Ga Jo Ramazan Ka Mukammal Roza Rakhne Ke Baad Shawwal Ka Roza Rakhe Ga Kuy Ke Muttabe Kehte Hai Piche Chalne Wale Ko Usi Se Ittib'a/ Tabe/Taba Tabaeen Ke Alfaaz Nikle Hai. Ittib'a Ka Matlab He Allah Aur Uske Rasool Ke Piche Chalna,Tabaeen Yani Sahaba Ke Baad Aane Wale Aur Taba Tabaeen Unke Baad Aane Walo Ko. Isi Liye Allah Moamino Ko Allah Aur Uske Rasool Se Aage Barhne Se Mana Kiya He Farmaan E Ilaahi He.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ. (الحجرات:1)

Tarjumah:- Ay Imaan Walo Allah Aur Uske Rasool Ke Aage Na Barho Aur Allah Se Darte Raha Karo Yaqeenan Allah Sunne Wala Janna Wala He.

(3)كان كصيام الدهر.

Jo Ramazaan Ka Mukammal Roza Rakhne Ke Baad Shawwal Ke 6 Roze Rakhe Ga Use Saal Bhar Roze Rakhne Ka Ajar Mile Ga Chunancha Saubaan RA Se Rivayat He Ke Nabi Kareem Sallallaahu Alyhi Wasallam Ne Farmaya:

عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللهِ صلى الله عليه وسلم قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم : ("صِيَامُ شَهْرِ رَمَضَانَ , بِعَشَرَةِ أَشْهُرٍ , وَصِيَامُ سِتَّةِ أَيَّامٍ (بَعْدَ الْفِطْرِ) (بِشَهْرَيْنِ , فَذَلِكَ صِيَامُ سَنَةٍ) ({صحيح الجامع:)

Tarjumah:- Ramazaan Ke Roze 10 Mahino Ke Barabar Hai Uske Baad 6 Roze 2 Mahino Ke Barabar Hai Us Tarah Se Pure Saal Ke Roze Bante Hai.

Is Wazaahat Ke Baad Hadees Ke Alfaaz ثم اتبعه Se Maloom Hota He Ke Jis Ne Ramazaan Ka Mukammal Roza Rakha Fir Uske Baad Shawwal Ke 6 Roze Rakhe Use Saal Bhar Ka Sawaab Mile Ga. Usi Tarah Jis Ke Zimma Ramazaan Ke Chand Roze Baqi Ho Woh Pehle Ramazaan Ke Fautshuda Roze Rakhe Fir Shawwal Ke 6 Roze Rakhe Usko Bhi Mazkoorah Ajar Mile Ga Kuy Ke Usne Hadees Ke Mutaabiq Pehle Ramazaan Ka Mukammal Roza Rakh Liya Aur Uske Baad Shawwal Ke 6 Roze Ko Mila. Yaha Par Summa Ka Lafz Usi Tarteeb Ke Liye Aur Baad Ke Mani Me Aaya He Agar Aap Summa Ko Tarteeb Aur Baad Ke Mani Me Nahi Manenge To Quraan Aur Hadees Ke Bahut Sare Nusoos Me Mani Badal Jaaenge Ek Hadees Se Misaal Paish Karta Hu Is Se Andazah Lagaae Ke Summa Se Mani Me Kiya Farq Paida Hota He?

Huzaifah Bin Yamaan RA Nabi Sallallaahu Alyhi Wasallam Se Rivayat Karte Hai Ke Aap Sallallaahu Alyhi Wasallam Ne Farmaya:

لا تقولوا ما شاء الله وشاء فلان ولكن قولوا ما شاء الله ثم شاء فلان.(صحيح ابي داؤد:٠)

Tarjumah:- Tum Aysa Na Kaho: Jo Allah Chaahe Aur Fula Chaahe Balke Aysa Kaho: Jo Allah Chaahe Fir Fula Chaahe.

ما شاء الله وشاء فلان .

Wale Jumle Me Allah Ke Sath Gairullah Ki Shirkat Ho Jati He Is Liye Is Kalaam Se Mana Kiya Gaya Aur Waaw Ki Jagah Summa Lagane Se Shirkat Khatam Ho Jati He Kuy Ke Yah Baad Ke Mani He Is Liye Summa Ke Sath Kehna Jaiz He.

Jab Aap Ne Yah Baat Jaan Li Ke Jis Ke Zimma Ramazaan Ke Roze Baqi Ho Agar Woh Shawwal Ke Rozo Ka Mazkoorah Ajar Lena Chaahe To Pehle Un Rozo Ki Qaza Karni Hogi Fir Shawwal Ke Roze Rakhenge. Ab Chand Bate Mazeed Jaan Le Jo Is Masala Me Itminaan Ka Bais He Fir Us Par Waarid Hone Wale Atiraaz Ka Mukhtasar Jawaab Bhi Dunga.

* Shawwal Ke 6 Roze Nifli Hai Unka Rakhna Zaroori Nahi He Is Liye Jis Ke Haq Me Yah Roze Bais E Mashaqqat Ho Woh Na Rakhe Aur Isme Pareshan Hone Ki Zaroorat Nahi He Ham Dekhte Hai Ke Shawwal Me Bhi Bahut Sare Ko Safar/ Bimari/ Haiz/ Nifaas Ka Uzar Laahiq Ho Jata He Aur Woh Yah Roza Nahi Rakh Sakte Hai.

* Isme Koi Shak Nahi He Ke Bila Uzar Bhi Ramazan Ke Chhute Rozo Ki Qaza Shaban Tak Muakhkhar Kar Sakte Hai Lekin Agar Shawwal Ke 6 Rozo Ka Makhsoos Ajar Lena Chaahte Hai To Pehle Qaza Roze Rakhne Hai Kuy Ke Hame Ayse Hi Hukam Mila He.

* Jis Ne Ramazaan Ke Roze Rakh Liye Ya Chhute Rozo Ki Baad Me Qazaai Kar Ke Pure Kar Le Ge Usne Allah Ki Taraf Se Aaid Ki Gai Zimma Dari Ko Ada Kar Diya Allah Use Un Rozo Ka Pura Pura Badla De Aur Shawwal Ke Nifli Roze Na Rakhne Se Ramazan Ke Roze Me Koi Kami Waqe Nahi Hogi.

* Jo Hamesha Shawwal Ke Roze Rakhta Raha Magar Kisi Saal Un Rozo Ko Rakhne Ki Khawaahish Ke Dushwari Ke Bawajood Paidaari Ho Gai Aur Woh Na Rakh Saka To Allah Niyyat Ke Mutaabiq Sawaab Dega.

* Ramazaan Ke Rozo Ki Qaza Se Pehle Uske Siwa Shawwal Ke 6 Roze Deegar Nifli Roze Rakhe Ja Sakte Hai Maslan Somwaar,Jumeraat Ke Roze Ayyam Beez Ke Roze,Zilhijja Ke Roze Aashura Ka Aur Arfa Ka Roza. Yaha Par Mazkoorah Masala Me Qaza Ka Talluq Sirf Shawwal Ke 6 Roze Se He Deegar Nifli Rozo Se Nahi Kuy Ke Shawwal Ke Rozo Ki Tarah Dusre Nifli Rozo Ke Sath Tarteeb Ka Zikar Nahi He Balke Aam He.

* Jo Ahle Ilm Qaza Rozo Se Pehle Shawwal Ke 6 Roze Rakhne Ke Qaail He Woh Bhi Yah Maante Hai Ke Qaza Wale Roze 2chando Yani Jin Ki Qaza Aasaan Ho To Pehle

Unki Qaza Kar Li Jaae Fir Shawwal Ke Roze Rakhe Jaae Unke Yaha Mashaqqat Ki Surat Me Qaza Se Pehle Nifli Ka Jawaaz Paish Kiya Jata He Kuy Ke Qaza Me Wus'at He Jab Ke Waqti Nafil Rozo Me Wus'at Nahi He.

Ab Un Atiraaz Ki Haqeeqat Jaante Hai Jo Is Masala Me Ahle Ilm Ki Taraf Se Manqool He Aur Lambe Khauf Ke Bais Sirf Aham Atiraaz Aur Unke Mukhtasar Jawaab Par Hi Iktifa Karunga.

(1) Ek Aham Atiraaz Aaisha RA Ke Amal Se Waarid Hota He Ke Woh Ramazaan Ke Qaza Roze Shaban Me Rakhti Thi. Abu Salma Bayan Karte Hai Ke Mene Aaisha RA Se Suna Woh Farmati Hai

كان يكون علي الصوم من رمضان فما أستطيع أن اقضي الا في شعبان.(صحيح البخاري:٠)

Tarjumah: Mujh Par Ramazaan Ke Jo Roze Qaza Hote The To Me Unki Qaza Karne Ki Istita'at Nahi Rakhti Thi Magar Shaban Me.

Is Asar Ke Alfaaz Par Gaur Kare Unme Kahi Mazkoor Nahi He Ke Aaisha RA Ne Ramazaan Ki Qaza Se Pehle Shawwal Ke 6 Roze Rakhi Hai Is Liye Yah Hadees Is Baat Ki Qatai Daleel Nahi Ban Sakti Ke Qaza Se Pehle Shawwal Ka Roza Rakhna Sahih He Uske Liye Khaas Daleel Chaahiye Aap RA Ka Arfa Ka Roza Rakhna Mana Ke Hukam Me Nahi He Kuy Ke Nafs Masala Ka Talluq Sirf Shawwal Ke 6 Rozo Se He Jaisa Ke Mene Upar Zikar Kiya He Mazeed فما استطيع Ke Alfaaz Se Isharah Milta He Ke Aap Ko Nifli Rozo Ki Istita'at Ziyadah Nahi Milti Aur Mumkin He Ke Shawwal Ke Rozo Ke Liye Bhi Istitaat Ka Saboot Milta He.

(2) Ek Atiraaz Yah Hota He Ke Jis Shakhas Se Ramazaan Ke Chand Roze Chhut Gae Unka Shawwal Me Qaza Karna Bhi Ramazaan Ka Mukammal Roza Rakhne Wala Nahi Kaha Jaae Ga Uska Jawaab Yah He Ke Ramazaan Ke Roze Ada Aur Qaza Dono Surat Me Ramazan Ka Mukammal Rozah Rakhne Wala Qaraar Paae Ga,Yaha Asal Masala Ramazaan Ke Rozo Ko Shawwal Ke Rozo Par Taqddum Ka He Jo Ada Qaza Ke Sath Sach Aa Raha He.

(3) Ek Atiraaz Yah Bhi Kiya Jata He Ke Shawwal Ke Rozo Se Mutalliq Dusri Rivayat Me Tarteeb Yani Summa Ka Zikar Nahi He Uska Jawaab Yah He Ke Ek Hadees Dusri

Hadees Ki Wazaahat Karti He Is Lihaaz Se Jis Hadees Me Tarteeb Ka Zikar Nahi He Usko Summa Ke Lafz Se Khaas Kiya Jaae Ga Yahi Usool E Hadees He.

(4) Ek Atiraaz Yah Bhi He Ke Qaza Rozo Me Wus'at He Use Shaban Tak Rakha Ja Sakta He. Jab Ke Shawwal Ke 6 Rozo Me Wus'at Nahi He Uska Ek Jawaab Yah He Ke Shawwal Ke 6 Rozo Me Bhi Ek Month Ki Wus'at He Aur Dusri Baat Yah Ke Shariat Jis Baat Ko Kisi Amar Se Khaas Kar De Usko Us Tarah Anjaam Dena Chaahiye Misaal Ke Taur Par Kisi Ko Ishraaq Ki Namaaz Se Haj Aur Umrah Ka Ajar Haasil Karna He To Fajr Ki Namaaz Jama'at Se Parhne Aur Usi Jagah Betha Suraj Nikalne Tak Zikar Karne Ki Shariat Ne Qaid Lagaai He Is Liye Bagair Jama'at Ke Fajr Parhne Wala Mard Ya Ghar Me Namaaz Fajr Parhne Wali Aurat, Suraj Nikalne Ke Baad 2 Rakat Ada Kare To Mazkoor Ajar Nahi Mile Ga.

(5) Ek Atiraaz Yah Kiya Jata He Ke Jo Pehle Shawwal Ke Roze Rakh Le Aur Baad Me Qaza Roze Rakhe To Woh Bhi Nafs Masala Se Mutalliq Sahih Bukhari Ki Mazkoorah Hadees Me Daakhil He Jaisa Ke

من صام رمضان ایمانا واحتسابا...

Wali Hadees Aur Deegar Daleel Se Maloom Hota He. Iska Jawaab Yah He Ke Aam Nas Ki Roshni Me Shawwal Ka Roza Manfiq Kar Ke Uzar Ke Tahat Chand Roza Chhorne Wala Bhi

من صام رمضان

Me Daakhil He Lekin Jab Ramazaan Ko Shawwal Ke Rozo Se Jorhte Hai To Pata Chalta He Ke Is Ke Liye Hasr Aur Qaid Aaya He Lihaza Muqaiyyad E Nas Ko Aam Nas Par Qiyaas Karna Sahih Nahi He.

Aakhir Me Guzarish He Ke Mujhe Dalaail Se Ji Mauqaf Qawiul Istidlaal Maloom Hua Usko Dalaail Se Waazeh Kar Diya He Agar Aap No Dusre Ahle Ilm Ke Mauqaf Par Itminaan Ho To Usi Par Amal Kare Aur Tazabzub Ka Shikaar Na Ho.

15. RAMAZAAN KE BAAD HAMARI AMALI ZINDAGI.

Ek Muqaddas Purbahaar Mahina Aur Nekiyo Se Labrez Mahina Jaise Laga Palbhar Me Ham Se Rukhsat Ho Gaya. Is Azeemul Ajar Mahine Se Ijtihaad Karne Wala Hasbe Koshish Aur Taufeeq Nekiyo Se Apna Daaman Bharta Raha. Ab Woh Din Rahe Ke Nekiya Laut Sake Woh Lamhe Rukhsat Ho Gae Jo Rab Ko Behad Azeez The. Magar Yaad Rakhe Allah Ka Karam Aam He Woh Kabhi Sakhawat Aur Karam Ka Darwaza Band Nahi Karta. Maangne Wale Hamesha Pate Rahenge Iltija Karne Wale Sada Ummid Bara Hote Rahenge. Yaha Hame Sochna Yah He Ke Jab Waqai Rab Kareem Me Uska Karam Aam He,Is Par Hamara Imaan He To Fir Uske Faiz E Aam Se Kaise Hamesha Lutf Andaaz Hua Jaae?

Hame Yaad Rahe Ke Istiqbaal E Ramazaan Ke Liye Ham Ne Ek Behtareen Laahiha Murattab Kiya Tha Wahi Laahiha Amal Baad E Ramazaan Bhi Murattab Karne Ki Zaroorat He Taaki Zindagi Ke Awqaat Aaine Islaam Ke Mutaabiq Guzarte Rahe. Dar Asal Zindagi Me Wahi Log Nakaam Hote Hai Jin Ka Koi Laahiha Amal Nahi Hota. Islaam Ka Aain Hame Subah Se Shaam Tak Aur Raat Se Din Tak 24 Ghante Ka Ek Dastoor Deta He Jis Ke Mutaabiq Bandah Subah Saadiq Me Hi Bedaar Ho Kar Rab Ki Bandagi Aur Zikar Kar Ke Bharosa Aur Atimaad Ke Sath Kasabe Maash Ke Liye Allah Ki Zameen Me Phail Jata He Fir Muqaddar Ki Rozi Le Kar Waapas Ho Jata He. Sone Se Pehle Bhi Rab Ki Bandagi Baja Lata He Aur Uth Kar Bhi Pehle Rab Ki Bandagi Karta He Fir Zindagi Ke Liye Sochta Hai Yah Raat Aur Din Ki Islaami Tarze Zindagi Insaan Ko Rab Ki Razamandi Ke Sath Dunya Ki Khair Aur Bhalaai Se Bhi Puri Tarah Lutf Andoz Hone Ka Mauqah Maiyssar Karta He.

Ramazaan Hamare Liye Inaam E Ilaahi Ban Kar Aaya Tha,Woh Ab Dubarah Naseeb Ho Paae Ga Ya Nahi Ke Yah Rab Ki Taufeeq Par Munhasir Hai Lekin Rab Ke Farmaan Me Likha He Uski Ne'mat Milne Par Shukar Guzaari Se Woh Ne'mat Dubarah Mil Sakti Hai.

وإذ تأذن ربكم لئن شكرتم لازيدنكم ولئن كفرتم إن عذابى لشديد).سوره ابراهيم:٧(

Tarjumah:- Aur Yaad Rakho Tumhare Rab Ne Khabardaar Kar Diya Tha Ke Agar Shukar Guzaar Hoge To Me Tum Ko Aur Ziyadah Nawaazunga Aur Agar Kufraan E Ne'mat Karo Ge To Meri Saza Bahut Sakhat He.

Yah Haq Bhi He Ke Ne'mat Par Shukar Guzaari Kare Warna Na-qadri Se Kufraan E Ne'mat Ka Shikaar Ho Jaaenge Aur Allah Ki Pakad Ke Sath Zawaal E Ne'mat Ke Sazawaar Thehrenge Allah Ka Farmaan He:

فاذكروني أذكركم واشكروا لي ولا تكفرون).البقره:١٥٢(

Tarjumah: Lihaza Tum Mujhe Yaad Rakho Me Tumhe Yaad Rakhunga Aur Mera Shukar Ada Karo Kufraan E Ne'mat Na Karo.

Nez Farmaan He:

مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا).النساء:١٤٧(

Tarjumah: Aakhir Allah Ko Kiya Parhi He Ke Tumhe Khwaah Makhwa Saza De Agar Tum Shukr Guzaar Bande Bane Raho Ge Aur Imaan Ki Rawish Par Chalo Allah Bara Qadardaan He Aur Sab Ke Haal We Waaqif He.

Shukar Guzaari Yah He Ke Ham Rab Ki Hamd O Sana Bayaan Kare Uski Ne'mat Ki Qadardani Aur Azmat Ka Ahsaas Hamesha Dil Me Basaae Rakhe Aur Jo Jo Nemate Maiyssar Hui Sab Ke Badle Rab Ka Gun Gaate Fire. Shukar Guzaari Ka Sab Se Aham Darja Hamesha Allah Ka Zikar Karte Rehna He Jis Ka Zikar Allah Ne Is Aayat Me Kiya He.

ٱلَّذِينَ ءَامَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ).الرعد:٢٨(

Tarjumah:- Jo Log Imaan Laae Unke Dil Allah Ke Zikr Se Itminaan Haasil Karte Hai Yaad Rakho Allah Ke Zikar Se Dilo Ko Tasalli Haasil Hoti He.

Allah Ke Zikar Se Muraad Uski Tauheed Ka Bayaan He Jis Se Mushriko Ke Dilo Me Inqibaaz Paida Ho Jata He,Ya Uski Ibaadat Tilaawat Quraan,Nawafil Aur Dua Aur Manajaat He Jo Ahle Imaan Ke Dilo Ki Khauraak He Ya Uske Ahkaam Aur Faraameen Ki Ita'at Aur Baja Aawri He Jis Ke Bagair Ahle Imaan Aur Taqwah Aur Beqaraar Rehte Hai.(Tafseer Ahsanul Bayaan)

ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَـٰبِ وَأَقِمِ ٱلصَّلَوٰةَ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ وَٱللَّهُ يَعْلَمُ مَا تصنعون).سوره العنكبوت:٤٥(

Tarjumah:- Jo Kitaab Allah Ki Taraf Wahi Ki Gai He Use Parhte Rahiye Aur Namaaz Qaim Kare Yaqeenan Namaaz Behayaai Aur Buraai Se Rokti He Beshak Allah Ka Zikar Bahut Badi Chiz Be Tum Jo Kuch Kar Rahe Ho Us Se Allah Khabardaar He.

Ramazaanul Mubarak Ka Laahiha Amal Hame Achchi Tarah Maloom Hi He Use Bas Hameshgi Bakhshni He. Wahi Namaaz Usi Tarah Nifli Roze(Shashi Eidi Roze,Ashra Zilhijja Ke Roze,Arfa Ka Roza, Aashura E Muharram, Ayyame Beez Ke Roze,Peer Aur Jumeraat Ke Roze) Qiyaamul Lail,Dua Aur Manajaat Tasbeeh Aur Tehleel, Sadqa Aur Khairaat, Tilaawat Aur Tadbbur E Quraan,Duroos Aur Bayaanat Ko Sunna, Ahkaam Aur Masaail Ko Janna Aur Ta'at Aur Bhalaai Par Mehnat Aur Mushaqqat Musalsal Hote Rehna Chaahiye. Un Chizo Par Jam Jane Aur Tasalsul Ke Sath Qaaim Rehne Ka Naam Istiqamat He.

Apne Laahiha Amal Me Istiqamat Le Aaenge To Ramazaan Ke Fuyuz Aur Barakaat Saal Bhar Milte Rahenge Istiqaamat Hi Imaan Walo Se Matloob He Allah Jalle Jalalahu Ka Farmaan He:

فاستقم كما أمرت).هود:١١٢(

Tarjumah:- Pas Ay Muhammad! Tum Aur Tumhare Sathi Jo(Kufr Aur Bagawat Se Imaan Aur Ta'at Ki Taraf)Palat Aae Hai Thik Thik Raahe Rasat Par Saabit Qadam Raho.

Dusri Jagah Irshaad Farmaya:

فاستقموا اليه واستغفروه).فصلت:٦(

Tarjumah:- Tum Sidhe Usi Ka Rukh Ikhtiyaar Karo Aur Usi Se Astagfaar Karo.

Is Waqt E Zamana Nihaayat Purfitan He,Imaan Waliyo Ko Apna Imaan Bachana Aur Sunnat Ke Mutaabiq Zindagi Guzarna Bahut Dushwaar Ho Gaya He. Subah Me Moamin Sham Me Kaafir Aysa Manzar Barpa Ho Gaya He.

Abu Hurairah RA Se Rivayat Karte Hai Ke Rasool Sallallaahu Alyhi Wasallam Ne Farmaya:

بَادِرُوا بِالأَعْمَالِ فِتَنًا كَقِطَعِ اللَيلِ المظْلِمِ، يُصْبِحُ الرَّجُلُ مؤمنًا ويُمْسِي كافرًا ويُمْسِي مؤمنًا ويُصْبِحُ كافرًا، يبيعُ دينَه بعَرَضٍ مِنَ الدُّنيا) «رواه مسلم:١١٨(

Tarjumah:- Nek Aamaal Karne Me Jaldi Kiya Karo,Fitne Raat Ki Teh Dar Teh Taarikhi Ki Tarah Umadhte Chale Aaenge Kai Moamin Bhi Subah Ke Waqt Imaan Ki Haalat Me Honge Aur Sham Kufr Ke Aalam Me Karenge, Duniya Ki Haqeer Samaan Ke Liya Deen Ka Soda Kar Lenge.

Ayse Haalat Me Deen Par Istiqaamat Hi Hamare Imaan Ko Shar Aur Fasaad Aur Fitna E Zamana Se Mehfooz Kar Sakta He Mujhe Nabi Kareem Sallallaahu Alyhi Wasallam Ka Ek Farmaan Yaad Aa Raha He:

عن سفيان بن عبدالله رضي الله عنه قال قلت يا رسول الله صلى الله عليه وسلم قال لى فى الإسلام قولا لا اسأل عنه أحدا غيرك قال قل آمنت بالله ثم استقم) .رواه مسلم :٣٨(

Tarjumah:- Sulaiman Bin Abdullah RA Se Rivayat He Unhone Kaha Ay Allah Ke Rasool Sallallaahu Alyhi Wasallam ! Mujhe Islaam Ki Ek Aysi Baat Batlaae Ke Fir Aap Ke Baad Kisi Se Uske Mutalliq Sawaal Na Karu. To Aap Sallallaahu Alyhi Wasallam Ne Farmaya: Kaho Mera Rab Allah He Aur Usi Par Qaim Raho.

Agar Waqai Ham Istiqaamat Ki Raah Ikhtiyaar Karenge To Allah Uske Badle Hame Jannat Naseeb Kare Ga.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ).فصلت(30:

Tarjumah:- (Waqai) Jin Logo Ne Kaha Ke Hamara Parwardigaar Allah He Fir Usi Par Qaim Rahe Unke Paas Farishte(Yah Kehte Hue Aate Hai Ke Tum Kuch Bhi Andesha Aur Gam Na Karo Balke) Us Jannat Ki Khushkhabri Sun Lo Jis Ka Tum Wada Diye Gae Ho.

Istiqaamat Se Hame Khud Bakhud Buraai Se Chhutkara Mile Ga Shaitaan Ham Se Door Bhage Ga,Kabhi Uske Behkawe Ka Shikaar Nahi Honge,Awsaaf E Razeela(Geebat,Dhoka, Ayyaari,Badqumashi,Beimaani Wagairah) Se Najaat Mile Gi Zulam Aur Bagaawat Se Dil Me Tanffur Paida Hoga.

Allah Se Dua He Ke Ramazaanul Mubarak Ke Fuyuz Aur Barakaat Se Hamara Daaman Bhar De,Pichle Tamaam Gunaaho Se Paak Kar De, Duniya Aur Aakhirat Ki Bhalaaiyo Se Mala Maal Kar De Aur Hamesha Hame Deen Par Istiqaamat Naseeb Farmaae. Aameen



16. RAMAZAANUL MUBARAK KUCH AHAM SABAQ DETE HUE HAM SE RUKHSAT HO GAYA.

Jin Haalat Se Aaj Duniya Guzar Rahi Hai Unki Taarikh Raqam Hoti Ja Rahi Hai Aane Wali Nasle Hamari Taarikh Parhengi Aur Jaae Gi Ke Isme Unke Liye Bahut Kuch Asbaaq Paae Jate Hai Mumkin He Mustaqbil Behtar Banane Ke Liye Apni Islaah Bhi Kare. Un Naslo Ko Aane Me Abhi Waqt He Pehle Hame Yaha Se Guzarna Hoga Lekin Sawaal Hamare Liye Bhi Bahut Aham He Ke Ham Ne Raqam Hoti Hui Aaj Ki Taarikh Se Kiya Kuch Sikha Aur Sabaq Liya?

Ramazaan Aaya Aur Jaise Laga Lamho Me Ham Se Rukhsat Ho Gaya Magar Iski Barkate Saal Bhar Khatam Nahi Hoti Bashart Yah Ke Haasil Karne Walo Ne Maah e Khair Aur Falaah Se Waqai Sa'adat Aur Barkat Haasil Ki Ho Allah Ka Farmaan He:

قد أفلح من تزکی وذکر اسم ربہ فصلی.(اعلی:)

Tarjumah:- Beshak Usne Kaamiyabi Paai Jo Paak Ho Gaya Aur Jis Ne Apne Rab Ka Naam Yaad Rakha Aur Namaaz Parhta Raha.

Is Aayat Ki Tafseer Me Allama Ibne Kaseer RH Ne Likha He Ke Jis Ne Apne Nafs Ko Bure Akhlaaq Se Paak Kiya Jo Kuch Allah Ne Rasool Sallallaahu Alyhi Wasallam Par Naazil Kiya Uski Tabedari Ki Allah Ki Khushi Aur Uske Ahkaam Aur Shariat Ki Paasdaari Karte Hue Namaaz Ko Apne Waqto Par Qaim Kiya Woh Kaamiyaab Ho Gaya.

Is Aayat Ko Aayat E Siyaam Ke Lafz

لعلکم تتقون۔

Taaki Tum Parhezgaar Ban Sako. Se Jod Kar Dekhte Hai To Hame Maloom Hota He Ke Maah E Siyaam Aur Uski Ibaadate Moamino(Isme Naam Ke Musalmaan Daakhil Nahi He) Ko Gunaaho Se Paak Aur Aur Nafs Ko Parhezgaar Bana Deti Hai. Hame Allah

Ki Bepaya Rehmato Se Ummid He Ke Is Maah Me Moamino Ki Magfirat Ho Gai Hogi Aur Ham Kaamiyaab Hone Walo Me Se Ho Jaaenge. In Sha Allah

Abhi Hamaari Magfirat Ho Gai Aur Ham Gunaaho Se Paak Ho Gae Lekin Yaad Rakhiye Masiyat Ka Irtikaab Karne Se Fir Ham Gunehgaar Aur Allah Ke Mujrim Ho Jaaenge Is Liye Apne Nafs Ko Paak Rakhna Aur Usi Tahaarat Aur Paakizgi Par Khud Ko Baqi Rehna Bahut Hi Aham Masala He Jo Aksar Ki Nazro Se Ojhal Hota He. Zara Gaur Farmaae Ke Allah Ne Kaamiyabi Ke Liye Kiya Kaha He? Allah Farmata He Ke Beshak Usne Falaah Paai Jo Paak Ho Gaya Aur Jis Ne Apne Rab Ka Naam Yaad Rakha Aur Namaaz Parhta Raha.

Yaha Namaaz Se Muraad 5 Waqt Namaazo Ko Apne Waqto Par Qaim Karna Aur Uski Muhafizat Karte Rehna He Jaisa Ke Mukhtalif Mufassereen Ne Is Aayat Ki Tafseer Me Zikar He. Matlab Yah Hua Ke Asal Kaamiyabi Uski He Jo Allah Ke Ahkaam Aur Shariat Ki Paasdaari Karta Aur Uski RAZA Ke Liye Hamesha Namaazo Ki Pabandi Karte Rehta He Kisi Khaas Mauqa Se Ibaadat Kar Lena Kamaal Nahi He Balke Sada Ibaadat Par Qaim Rehna Kamaal He Aur Yahi Matloob Moamin Bhi He Jaisa Ke Allah Ka Farmaan He:

فاستقم كما أمرت.(هود:)

Tarjumah:- Pas Ay Muhammad! Tum Aur Tumhare Woh Sathi Jo(Kufr Aur Bagaawat Se Imaan Aur Ta'at Ki Taraf)Palat Aae Hai Thik Thik Raahe Rasat Par Saabit Qadam Raho.

Yahi Baat Nabi Kareem Sallallaahu Alyhi Wasallam Ne Ek Mauqa Se Sawaal Karne Wale Sahaabi Sufiyaan Bin Abdullah RA Ko Bataai Jab Unhone Aap Se Sawaal Kiya Ke Mujhe Islaam Ki Ek Aysi Baat Batlaae Ke Fir Aap Ke Baad Kisi Se Uske Mutalliq Sawaal Na Karu To Aap Sallallaahu Alyhi Wasallam Ne Farmaya:

قل آمنت بالله ثم استقم۔(صحیح مسلم:38)

Tarjumah:- Kaho Mera Rab Allah He Aur Usi Par Qaim Raho.

Is Liye Guzarte Hue Ramazaan Se Ek Aham Sabaq Yah Milta He Ke Bilashuba Ramazaan Guzar Gaya He Magar Allah Ka Zikar Baqi Uska Deen Aur Uski Ibaadat Baqi

He, Ham Uski Hamd O Sana Karte Rahenge Uske Deen Par Chalte Rahenge Aur Uski Ibaadat Marte Dam Tak Karte Rahenge Jaisa Ke Farmaan E Ilaahi He:

واعبد ربک حتی یأتیك الیقین.(الحجر:۹۹)

Tarjumah:- Aur Apne Rab Ki Ibaadat Karte Rahe Yaha Tak Ke Aap Ko Maut Aa Jaae.

Corona Haalat Ki Wajah Se Ramazaanul Mubarak Me Masaajid Band Ho Jane Se Ham Sab Kabeeda Khaatir The Aaj Bhi Is Wajah Se Ham Me Maayusi He Magar Allah Ke Deen Me Bari Kushadgi Aur Tasalli Ka Samaan He Yahi Guzishta Aayat Dekhe Jo Nabi Kareem Sallallaahu Alyhi Wasallam Ki Tasalli Ke Liye Is Waqt Naazil Hui Jab Mushrekeen Makka Aap Ko Tarah Tarah Se Sataate Aap Ka Mazaaq Udaate Aur Deewana Paagal Keh Kar Takleef Pohnchate The Is Se Aap Ko Ranjeeda Aur Kabida Khaatir Ho Jate Allah Ne Aap Ko Tasalli Dete Hue Tasbeeh Bayaan Karne Aur Sajdah Ka Hukam Diya. Aap Ko Kaha Apne Rab Ke Liye Namaaz Parhte Rahe Aur Uske Liye Sajdah Aur Tasbeeh Me Lage Rahe Usi Me Aap Ko Qalbi Sukoon Mile Ga Aur Ayse Aap Ko Allah Ki Madad Bhi Milti Rahe Gi.

Jis Tarah Allah Ne Gam Aur Malaal Ke Mauqe Par Apne Nabi Kareem Sallallaahu Alyhi Wasallam Ko Ibaadat Aur Zikar Ke Zariya Dhaharas Bhandaai He Isi Tarah Usme Hamari Tasalli Ka Bhi Samaan He Ham Se Rab Ki Ibaadat Matloob He Lihaza Ham Jaha Bhi Rahe Aur Jis Haal Me Rahe Apne Parwardigaar Ki Hamd O Sana Bayaan Karte Rahe Aur 5 Waqt Namaaz Ki Muhafizat Karte Rahe Us Se Dil Ko Sukoon Mile Ga Aur Allah Ki Madad Haasil Rahe Gi.

Aaj Ke Haalaat Aur Ramazaanul Mubarak Se Aam Musalmano Ko Yah Sabaq Mila Ke Ham Ne Deen Ke Woh Zaroori Ahkaam Bhi Nahi Sikhe The Jin Se Waasta Rozmarra Ka He Yahi Wajah He Ke Ramazaan Jaise Ibaadat Ke Mausam Me Kitne Ghar Tilaawat Namaaz Aur Qayamul Lail Se Sune Honge Kuy Ke Unke Ghar Koi Namaaz Parhane Wala Nahi Aur Koi Quraan Janna Wala Nahi Tha Kiya Yah Corona Hame Sabaq Deta He Ke Deen Ko Itna Ham Me Se Har Koi Sikhe Jo Kam Az Kam Ibaadat Ke Liye Kaafi Ho?

Masaajid Band Ho Jane Me Un Logo Ke Liye Lamha Fikriya He Jo Sirf Jum'a Ki Ibadat Karte The Unse Musalsal Jum'a Chhut Raha He Yaha Tak Ke Ramazaanul Mubarak Ke Jum'a Bhi Chhut Gae. Ayse Logo Ke Liye Nasihat He Ke Namaaz Sirf Hafta

Me Farz Nahi He Balke Din Aur Raat Me 5 Martaba Farz He Yah Baat Deen Me Likhi Hui Pehle Se Maujood He Aur Aaj Corona Ki Wajah Se Isqaat E Jum'a Aur Jama'at Ne Ahsaas Bhi Dila Diya. Ay Kaash Ke Ham Nasihat Haasil Kare.

Is Tarah Ke Beshumaar Asbaaq Mil Jaaenge Lekin Meri Nazar Me 3 Aham The Jin Ka Mene Zikar Kiya He Uska Khulasa Yah He Ke Corona Ke Is Daur Me Ramazaan Se Ek Sabaq To Yah Mila Ke Jo Ke Har Ramazaan Ka Sabaq He Ke Hamari Kaamiyaabi Dar Asal Usme He Ke Panjwaqta Namaazo Ki Muhafizat Karte Rahe Ge Chaahe Qaid Rahe Ya Aazaad Rahe.

Dusra Sabaq Yah Ke Dunyawi Uloom Ke Sath Sath Deen Ki Buniyaadi Ta'leem Bhi Haasil Kare Taaki Khud Se Bhi Rab Ki Bandagi Uski Hamd O Sana Aur Qur'an Ki Tilaawat Kar Sake Kitni Ajeeb He Ke Duniya Ki Badi Se Badi Degree Haasil Karne Ke Bawajood Hame Namaaz Parhna Aur Quraan Ki Tilaawat Karna Na Aae.

Teesri Baat Yah He Ke Jo Log Deen Par Apni Marzi Se Amal Karte The Woh Sambhal Jaae Rab Ki Is Taur Bandagi Kare Jis Tarah Karne Ka Hukam Hua He.

Allah Se Dua He Ke Woh Ramazaan Me Anjaam Diye Gae Hamare Aamal Ko Qabool Farma Kar Use Hamari Najaat Ka Zariya Banaae Ham Se Corona Ki Waba Door Kar De Aur Hame Marte Dam Tak Apni Bandagi Ki Taufeeq Se Nawaaze. Aameen

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نوٹ : اسے خود بھی پڑھیں اور دوسروں کو بھی شیئر کریں ۔

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19/3/2022